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Body Politic

A MAG

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AN
INTERVIEW
WITH THE
AUTHOR OF
FAMOUS
LAST WORDS
AND THE
WARS



TIMOTHY FINDLEY

Beating booze



SHERILYN THOMAS &
JEAN SWALLOW, AUTHOR OF
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Back to gym class!



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The cover: Photo of Timothy Findley by Viv Carson; Jean Swallow and Sherilyn Thomas by Cirasella; jock shot of model Barry Kaufman by Ken Haak, from the Bahla 1983 Calendar of Men. All put together by Rick Bébout.



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1 CORINTHIANS 13:4, 6-8

So faith, hope, love abide, these three; but the greatest of these is love. 1 CORINTHIANS 13:13

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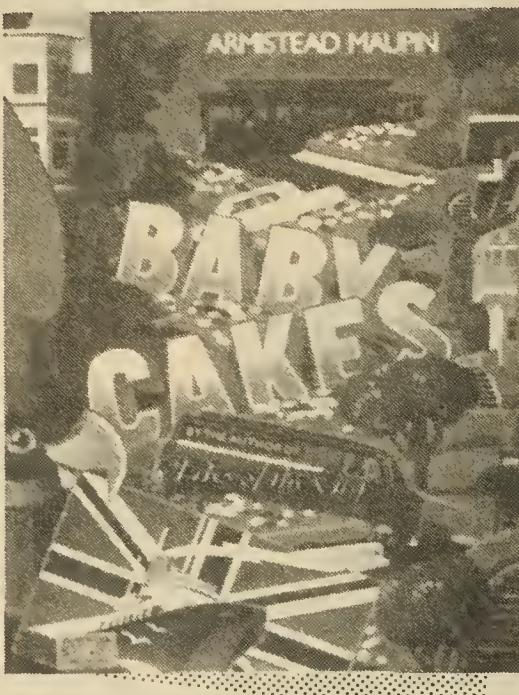
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Body Politic

A MAGAZINE FOR GAY LIBERATION

'The liberation of homosexuals can only be the work of homosexuals themselves.'
— Kurt Hiller, 1921 —

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LETTERS

Uptight Tristan; pooped-out Batman

As a comicbook writer, I very much enjoyed Brad Fraser's article, "Coming Out in the Comics" (TBP, July/August), and thought I'd throw in my two-cents worth on a couple of the issues under discussion (totalling, I guess, four cents).

On the matter of Batman: I am the writer and the editor of *Batman and the Outsiders*, which spotlights Batman as the leader of a team of superheroes. It is my opinion (as well as that of Denny O'Neil, one of the most acclaimed of the Batman writers) that Batman has been permanently traumatized by witnessing the shooting murder of his parents at the age of eight. This incident not only caused him to become Batman, but also caused — and causes — him to devote every erg of his energy to his fight against crime (which is, of course, nothing more than a vain attempt to avenge the death of his parents). Under those circumstances, the poor guy has no energy left for sex of any sort, gay or straight. Not a particularly happy character, but a very complex and intriguing one.

On the matter of *Camelot 3000* and the Tristan/Isolde couple: I am also the writer and co-creator of *Camelot 3000*, and must attribute the initial inspiration to artist/co-creator Brian Bolland. During several transatlantic telephone calls, Brian and I had developed the character of Tristan (a male knight reincarnated as a woman); then Brian one day suggested that if we have a Tristan, we ought to have an Isolde. However, we both thought it would be too easy to have Isolde reincarnated as a man, so we took the hard way out, and comic history was made.

However, in commenting on the Tristan/Isolde relationship, Brad Fraser re-

marks: "Apparently, in the year 3000 lesbian love is as radical an issue as it is for many people now. What a shame." They key word there is *apparently*. Isolde is perfectly willing to love Tristan in her current physical state; the only characters who find this unacceptable are Squire Tom Prentice, who believes himself to be in love with Tristan, and *Tristan herself*, who will not let go of her lost masculinity and accept herself as a woman. Tristan's refusal to come to terms with her body is the only real stumbling block here, but this is clearly pictured as *her* problem, not one of the society of the year 3000. (For better or worse, we haven't seen enough of society in the year 3000 to know if others would disapprove or not.)

But there's many a slip twixt the cup and the labia, and issue 12, the last, may hold some pleasant surprises. At any rate, I would be interested in reading Mr Fraser's reaction after he has read issue 12.

*Mike W Barr
Jackson Heights, New York*

Correction

In our September issue, photos from Vancouver's gay and lesbian pride celebrations were credited to Hoddy Allan. Hoddy has written us saying that as much as he appreciated the mention, "I'm afraid it must be considered ill-gotten gain." The photographs were actually taken by Brett Johnson.

Our apologies to both.

Hey! Where are all those letters?! Send yours. The address is: Letters, The Body Politic, Box 7289, Stn A, Toronto, ON MSW 1X9.

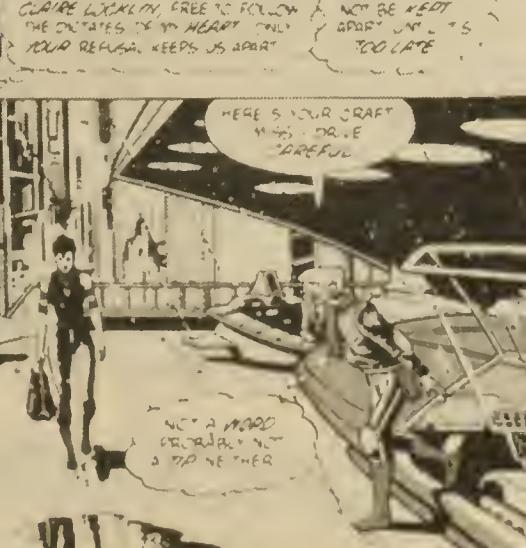


Illustration: Brian Bolland, from *Camelot 3000*

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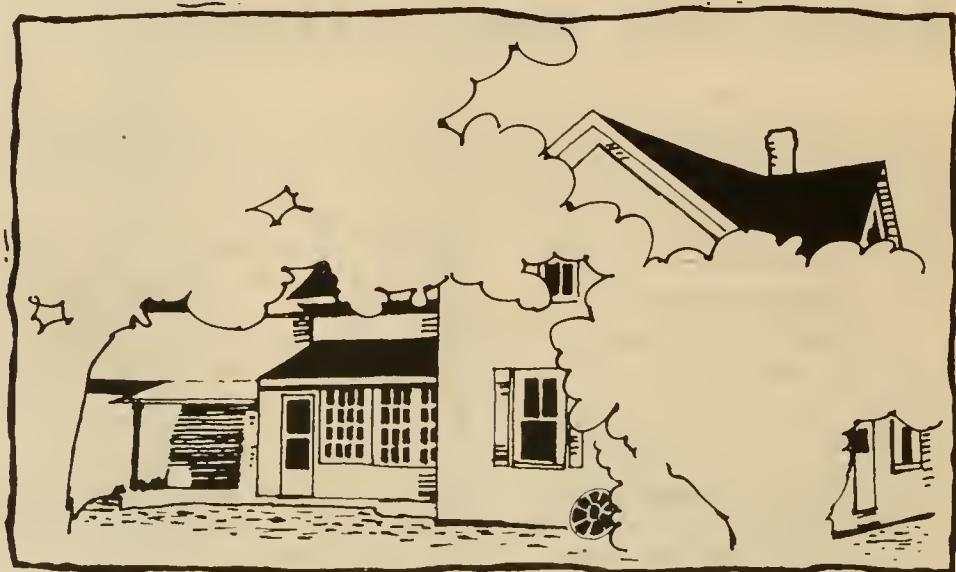
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THE NEWS

The United Church plays it safe. Gillian Rodgerson reports from Manitoba

"Ordination is not a human right"

On St Valentine's Day, 1982, Mandy Cheramie walked into a Louisiana church a lesbian and walked out convinced that, unless she became a heterosexual, she would be dead within a year.

Last October, Christine Waymark, a student at the Vancouver School of Theology and an accepted candidate for the ministry of the United Church, was told by her committee that there were rumours she was a lesbian. She saw three options: to lie, but "what kind of ministry is based on a lie?"; to say it was none of their business, but she "didn't want to be uncooperative"; or to tell the truth, which she did. After a 45-minute discussion, she was dropped as a candidate for the ministry.

Mandy Cheramie and two other "ex-gays," Terry Watson and Andy Koornstra (see box below), attended the United Church General Council meeting held August 7 to 16 in Morden, Manitoba. (The Council is the highest legislative body of the church, and is made up of delegates called "commissioners.") The ex-gays were guests of the United Church Renewal Fellowship, a fundamentalist group within the United Church.

Christine Waymark was at the Council meeting, too, but as a member of Affirm, along with Bill Siksay, another candidate for the ministry, and Eilert Frerichs, the United Church chaplain at Hart House, University of Toronto. Affirm is the organization of lesbians and gays in the United Church.

The optimism that attended the founding of Affirm two years ago will be hard to maintain after the events of this year's General Council. The most explosive item on the agenda was a report sponsored by the church's Division of Ministry, Personnel and Education (MP&E) on the ordination and commissioning of "self-declared homosexual persons."

MP&E had in the past received several letters from church conferences (geographical groupings of congregations) asking for guidance in making decisions about the ordination of self-declared gay candidates for the ministry. The present policy requires "mental, moral, physical and spiritual fitness" of all candidates, but the interpretation of these criteria is left completely to the discretion of the committees in each conference that are responsible for interviewing and approving candidates for the ministry.

In March of 1982, the Executive of General Council passed a motion giving MP&E a mandate to form a task group to develop guidelines for the church. They met with congregations, provincial human rights groups, representatives from other denominations, educational and student committees and ethical, Biblical and theological scholars.

The task group also met with people from the United Church Renewal Fellowship, and people from Affirm. The Reverend Robert Stobie, one of the report's authors, said Affirm members impressed the task group by their "love for the church in the face of intense misunderstanding, abuse and injury."

After "due study, consultation and prayer," the task group arrived at a



Fighting fear: Affirm's Brian Burke, Robin Rennie, Eilert Frerichs, Christine Waymark, Bill Siksay

"unanimity of opinion that they could never have anticipated." The principal conclusion of the report: "In and of itself, sexual orientation should not be a factor determining membership in the order of ministry in the United Church of Canada."

The report was accepted by MP&E and released on March 29, 1984, unleashing a storm of publicity. More than 2,000 letters were received by the church and by the *United Church Observer*, an independent magazine that chronicles the activities of the church. Although some were positive, MP&E secretary Dr Anne Squire characterized many of them as "punitive, judgmental and full of hate."

By August 7, when the commissioners

assembled in the hockey arena in Morden, it seemed the battle lines had been drawn. And things didn't look promising. The first short meeting of people who supported the report was held in a classroom in Morden High School. Written in chalk on a bulletin board were the words: "Boy George SUCKS. Anyone who likes him is a homosexual." Maybe not an omen, but hardly encouraging.

Morden, home of a famous "Corn and Apple Festival" and a huge Tupperware plant, is a conservative town, and is perhaps more representative of the constituency served by the United Church of Canada than its more liberal urban congregations might be. Many businesses in

Getting ex

Born-again ex-gays find salvation from promiscuity, drugs — and lovers

It's been two years since Mandy Cheramie's conversion, and now she's involved in a relationship with a man, a relationship that she says "centres around God's word." She's looking forward to getting married someday and having children, when God finds her the right man.

Two and a half years ago, Mandy lived in Cut-Off, Louisiana with her lover. They were "prosperous," had a house and a car. "We were like socialites," she says, but "God's in the de-throning business." "Life was pretty good," but something was missing. Between Mandy and her lover "there rose a void within us, a void in our lives."

She prayed, demanding that God prove to her that she was living in sin. On the day she walked into the church, she says, she "did everything in her power" not to go in, but God found her and spoke to her through a woman she had never met before. The woman told her the story of Sodom and Gomorrah and said that, like Lot's wife, if she turned back to her old ways, her life would be cut short.

"The little girlfriend's gotta go, the homosexual habit with the tendencies gotta go, I want life," she decided. And, with that decision, she claims, "the bands of darkness had been lifted, the blinders lifted from my eyes. My spirit became alive to Jesus Christ."

She went home and told her lover what had happened and that they'd have to part. "Hey, you gotta split, Jack. You hafta go."

Mandy is trying now to "line up her feelings and emotions with God's word." She's convinced that she's overcome her sexual orientation. It was harder to come out at first as a lesbian. She always believed it was the other person's problem when they wouldn't accept her as a lesbian. Now she says she sees that it was her problem all along.

Andy Koornstra works with an evangelical organization in Brantford, Ontario. He confesses that there are still times when thoughts of sex with men pop into his head, but he is able to cast them down. To which his wife Cheryl, an aggressively feminine blonde woman who acts as a one-person Greek chorus, murmuring "Amen, amen" or "Uh-huh," when he preaches, nods her enthusiastic assent.

When Cheryl and Andy first met, she says "he was just so gay." She wasn't attracted to him in the least. She flops her wrist as she says this but, she says, "the more he stepped in the Word, those man-

Morden displayed signs welcoming delegates to the Council, but we discovered that the feeling wasn't unanimous. Not because the town museum and the sports complex had been taken over by the church meeting, and not because the local Dead Horse bar was jammed to capacity on nights when the regular patrons wanted to watch the Olympics on the tavern's wide-screen TV — but because of the knowledge that the church was actually considering the ordination of gay people.

Affirm had established three goals for the General Council meeting: adoption of the MP&E report; status as corresponding members of the Council, a position that would have allowed Affirm members to speak on the floor during the debate, but not to vote; and recognition of Affirm as an official group in the United Church. By the end of the Council, none of these goals had been achieved.

Before the meeting, Affirm had requested corresponding membership for two of its members and was turned down. This was a blow because it meant, as far as they knew, that no openly gay person would be able to address the Council meeting. Members of Affirm were able to speak to commissioners individually at an information table in a tent adjacent to the main meeting hall, shared with a peace group, a group studying the status of women in the church and a group of Native people. They also held two lunchtime information forums.

After a meeting of report supporters held the first night, it began to seem to me that Kurt Hiller was right: "The liberation of homosexuals can only be the work of homosexuals themselves." It was frus-

nerisms dropped away."

Andy Koornstra had a drug problem when he was gay. The picture he paints of the gay community in Toronto is one that seems to be popular with those people who worry about the "life-style" of gay ministers. He says of the people he met in discos, "I saw depression and oppression in their hearts." He says he tried every "sexual perversion" going. But he felt something was missing. When his parents were "born again," it made him think.

In his search for a change, he consulted psychiatrists and ministers. He says one counsellor told him he just needed to find a masculine woman, "maybe with a little moustache." But, he believes it wasn't until he accepted Christ that he was able to change.

"The whole ex-gay movement is based on a couple of misconceptions," says Bill Siksay, a gay candidate for the ministry. "The issue of life-style is divorced from sexual orientation. A lot of ex-gays talk about drug and alcohol abuse, rampant promiscuity. These things have caused problems in their lives and they needed to take action. So they swing radically to heterosexuality, the whole marriage package. It offers a lot of rules and structures."

Bill goes on to say that ex-gay programmes often encourage celibacy. He thinks celibacy is a "gift from God. Not something you can require of people."

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trating to listen to liberal, well-meaning, heterosexual people telling Affirm members that perhaps it would be politically advantageous, after all, for them to remain silent during the debate and allow their supporters on the floor to defend their case. There was concern that Affirm would seem to be trying to force the issue. They didn't want to be seen as an aggressive lobbying group.

If Affirm was diffident about lobbying, the United Church Renewal Fellowship was not. The ex-gays spent a lot of time in the tent, telling people who seemed interested in Affirm's book display that they really should listen to "the other side that isn't being heard." By the other side, they were referring to themselves, but you couldn't avoid hearing them.

The presence of the ex-gays served effectively to skew the debate at Council from the beginning. They provided the means by which people who were against the report could justify their position, yet still maintain that they were not being homophobic. If gay people can be "healed" by prayer and the power of the Holy Spirit, they reasoned, then surely the church has a responsibility to show love for gay people by helping them to be healed. The example of people who said they had been gay but were now heterosexual proved to some people what they wanted to believe all along: that homosexuality is a chosen perversion, a sin that gay people choose to commit because they are too weak to resist temptation.

But even if ex-gays do refute the assumption that sexual orientation is as integral and unchangeable as eye colour, is this any reason to insist that everyone who is gay ought to change? People may be born and baptised into Christianity, for example, but religious beliefs are sometimes chosen, always learned.

At bottom, the issue was one of "life-style." Many congregations had complained that they couldn't make a decision about ordination for gay people because they didn't know enough about homosexuality. Members of Affirm had worked hard over the last two years, trying to answer questions and allay fears, but many commissioners seemed to prefer the picture painted by the ex-gays of their former lives: one long, empty orgy of sex, drugs and disco.

It's true that the lives of most gay people lie somewhere in between monogamous relationships in the context of Christian moral values and the visions of Sodom and Gomorrah with which much of the straight world titillates itself. But though it's not even reality for most of the straight world, committed monogamy is still seen as the Christian ideal. Affirm can't afford to address publicly the varied ways in which gay people relate to each other, socially and sexually. This is understandable, but sooner or later they will have to deal with this, and that will be difficult if the church has allowed itself to believe that the only difference between gay people and straight people is what they do in bed.

Some commissioners seemed willing to accept the ordination of gay people but not the "practice of homosexuality." They would allow gay people to be ordained if they promised to remain celibate. Some people objected to the idea of gay ministers sharing their manses with sexual partners to whom they are not married, yet they were not prepared to institute any kind of official recognition of gay relationships. A gay minister in rural Ontario who went through a "holy union" with his lover was ostracized by his congregation.

The Reverend Hilary Scrutton, a recent ordinand now serving in Madoc, Ontario,

"At bottom, the issue was one of 'life-style.' Members of Affirm had worked hard over the last two years, trying to answer questions and allay fears, but many commissioners seemed to prefer the picture painted by the ex-gays of their former lives: one long, empty orgy of sex, drugs and disco."

pointed out at one of the forums that, however she feels about it personally, she can't invite her boyfriend to stay all night at the manse because her congregation would be offended. She maintains that people must make sacrifices, give up things for their ministry.

To this, Christine Waymark replies: "Gay people are being asked to choose between relationships and church community, between human companionship and love of the church. Don't ask me to choose."

Christine Waymark and her lover Robin Rennie live with Christine's four children. One of their daughters, Karen, who is 17, was a delegate to the Youth Forum that was meeting at the same time as the General Council. Youth Forum members sat with commissioners on the Council floor, but were not allowed to vote or to address the meeting. They invited Christine and Robin to talk to them.

Susan Tillsley, a youth delegate from Truro, Nova Scotia, earnestly wanted her church to make the right decision. "We're trying to decide people's lives here, not just an amendment to an amendment," she told me. On the question of whether being gay is a sin, she said, "I find it's vague in the Bible. For me, it's always been that a sin is when you know it's bad and you do it anyway." When I asked her how she felt about the reactions of some of the adult commissioners, she said, "It hurts. You can see your elders, people you're supposed to respect, and you do, and they're unable to see new views. We all have a lot to learn."

But not all the youth delegates were as enthusiastic as Susan. A quiet girl named Cynthia joined our group after I had identified myself as a reporter from a gay newspaper. There was acute embarrassment on the part of the other kids when she said, "When I think about what they actually do, I think 'Oooh, gross!'" Cynthia didn't know exactly where or what the Bible said about it, but she believed it said that being gay is wrong.

The retiring Moderator of the United Church, the Right Reverend Clarke MacDonald, had said all along that it would be inappropriate for him to take sides on the report before it was discussed on the Council floor. But in his farewell address, he revealed his opinions on the subject.

He pointed out that he was one of the people who had drafted the church's position on the human rights of gay people. But... he went on to say that "Ordination is not a 'human right.' It is

continued on page 38

CENSORSHIP

Customs: first the pictures, now the words

Imported sex magazines, a category that includes virtually every lesbian and gay male erotic publication available in this country, face a new wave of censorship because of changes of policy in the application of the Customs Tariff Act.

Item 99201-1 of the Act prohibits the entry into Canada of material classified by Canada Customs as immoral or indecent. This year, it's been used twice against gay erotica in ways that indicate the provision is being applied more widely.

In what appeared to be an isolated incidence of excess last winter, Canada Customs officials told the publishers of *Torso*, a glossy, US-based sexually explicit magazine, that the Canadian edition of its February issue would be classified as immoral or indecent and denied entry unless they removed a one-page ad and an entire story. (Like most such magazines, *Torso* prints its Canadian edition in the US and simply ships the finished magazines to its Canadian distributor.) Although Customs had required that the occasional black dot be printed over photographs before, this was the first time *Torso* had been advised that text could classify it as immoral or indecent. When the Canadian edition of the issue appeared, it had the word CENSORED printed across the blank pages where the ad and story would have been.

Now the publishers of *First Hand*, a small, *TV-Guide*-size periodical containing letters, short stories and unexplicite drawings — no photographs — report that both the September and October issues of the magazine have been classified as immoral or indecent. As well, *The Best of First Hand Letters*, an anthology of material published in issues of *First Hand* that have already been permitted entry into Canada, has also been so classified. As a result, *First Hand* has discontinued its shipments to this country.

André Lachance, manager of Canada Customs' five-person Prohibited Importations Unit in Ottawa, couldn't explain what made the three magazines immoral or indecent. His office could find neither the sample copies sent by the publishers nor the files on the decisions.

He did, however, suggest that the magazines had been condemned because the content was "just individuals expressing sexual adventures" with "no redeeming features." When he was told that the September issue carried a 12-page article about AIDS, Lachance indicated that simply wasn't redeeming enough. (About 20 per cent of each 130-page issue consists of medical and other kinds of advice or news.)

Alex Getty, director of the Prohibited Importations and Administrative Services Directorate which oversees Lachance's unit, later found the files and confirmed that all three issues had been condemned for having "virtually exclusively hard-core fictional text" showing "undue exploitation of sex containing no other redeeming features."

Lachance says that the fact that *First Hand* was being cleared by local customs officials in Ontario, where the magazine's Canadian distributor is located, only came to his attention a few months ago. That's how he explains the apparent inconsistency in admitting issues of *First Hand* while excluding an anthology of the same issues. Lachance



aims to centralize all such decisions in his Ottawa office in order to secure uniformity across Canada.

According to Lachance, the Prohibited Importations Unit is shifting its attention from pictures to words, partly because of an increase in the number of "letters" magazines — like *First Hand* or *Penthouse Forum* — coming into the country. But he also suggested that a trend in court decisions toward an increasingly liberal evaluation of photographs, has forced him to examine text more closely.

Getty, however, says "senior management" is responsible for the move toward classifying the written word as immoral or indecent.

According to *First Hand* editor Brandon Judell, about 14,000 copies of the magazine's print run of 75,000 had been coming into Canada, accounting for about 20 percent of its market. Now that he doesn't have to take Canada Customs into account, Judell feels he can regain the lost circulation in the US market by using "rougher" art-work.

First Hand didn't appeal the Customs decisions. Publisher Lou Rosen says, "It's not our country. We don't want to get involved in politics there." He cites court costs and opines that *Penthouse Forum* still gets into Canada because Canada Customs knows the magazine has the money to fight and win in court.

He did say *First Hand* would be willing to contribute financially if someone in Canada challenges the constitutionality of Customs Tariff Item 99201-1.

Ken Popert □

society (APA) voted to admit the Association of Lesbian and Gay Psychologists (ALGP) as a new member group.

The ALGP's first objective is to educate their profession, replacing psychology's traditional assumptions and prejudices about lesbians and gay men with a more realistic and constructive view of gay people. They advocate the elimination of "the homosexual" as a clinical category, and an improved understanding of sexual diversity. The ALGP will also work to create a greater awareness among psychologists of the social, political, economic and religious oppression of gay men and women. They expect to bring about changes by publishing academic papers, and by maintaining a strong presence in the psychologists association. ALGP sees possible involvement in the APA's committee on graduate education as particularly valuable — if psychology students get the right message to begin with, there will be less need to "re-educate" psychologists.

In addition to its involvement with the APA, ALGP is working on the development of a media-watch committee to look out for misinformation and homophobia presented in the press as psychological fact, and to issue immediate responses and corrections.

Lee Waldorf □

City schools to get teen sex-ed show

TORONTO — Ten teenagers were paid to spend this summer talking about sex.

A group of highschool students, from 15 to 18 years of age, were hired by the city's health department with a \$23,000 grant from the Summer Canada Works Programme to prepare STARR — Students Talking About Responsible Relationships — for presentation in highschools this fall.

The project produced a series of skits about such subjects as prejudice, birth control, rape, pregnancy, incest, divorce and homosexuality. Performers were coached by actress Wanda Buchanan and scripts were written with the help of sexuality educator Debbie Foster. They follow some basic principles suggested by the Board of Health: that the sexuality of others deserves respect, that virginity is okay and that coercion is not.

The gay sections of the programme consist of a lesbian coming-out scene, a queer-bashing incident in a highschool and advice about visiting the VD clinic if you have had gay sex. Ann Moon, publicity co-ordinator for STARR, said there

EDUCATION

Fag and dyke psychs get association nod

TORONTO — Lesbians and gay men now have an official voice in North America's largest association of psychologists.

At its annual convention held here this August, the American Psychological As-

On the offensive! Members of the Association of Lesbian and Gay Psychologists (with bound (?) copies of The Journal of Homosexuality); centre, Lambda Business Council president Isabel Smyth, who organized tours and events for ALGP members during their Toronto convention



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POLICE

Complaints: partners are a cop's best friend

TORONTO — Of 758 complaints of police misconduct disposed of by the Office of the Public Complaints Commissioner (OPCC) in 1983, 385 — slightly more than half — included allegations of assault. But only three led to criminal charges against police and there were no convictions.

This information is contained in the OPCC's second annual report, released in June.

The OPCC deals with civilian complaints against Metro Toronto police and, according to the report, "was designed

to improve police/community relations by ensuring that police complaints are dealt with openly and fairly."

It appears from this report that partners have replaced dogs in the man's-best-friend category. In cases where there was no witness other than an accused officer's partner, the partner had merely to testify to insure the case was dismissed for lack of evidence. Of 441 complaints brought to formal resolution, 314 were thrown out because of "insufficient evidence to prove allegations."

The most dramatic example of this pattern is found in "the Morish Road incident." Metro Police were called to a party May 29, 1982 at 535 Morish Road in Scarborough, and were breaking up the very large crowd when some cops began hitting, kicking and wielding their clubs as party-goers fled. A CITY-TV

camera crew on the scene captured the entire event in living colour.

In sorting out the many complaints of police brutality that arose from this incident, the CITY-TV video tape was viewed some 150 times. Over the course of these screenings, police officers were able to identify one another when they were not involved in controversial activities, and even when they were in the background or had their backs to the camera. However, for some reason, they were unable to identify anyone filmed while engaged in acts of violence. At the conclusion of the investigation, no misconduct could be attributed to any particular officer.

Because this is only its second annual report, the OPCC has presented it without critical analysis. The OPCC hopes to be able to draw more meaningful conclusions from the preparation of 1984's report.

John Moreau □



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was, "a great deal of uneasiness" among project participants about homosexuality, but their attitudes changed when they actually met lesbians and gay men through Hassle Free Clinic.

Revisions are still being made and reactions to three preview performances have been good. STARR players have performed for audiences at a juvenile detention centre and for youth groups. Moon says people who see the show like it because, "it touched on something they'd experienced."

The final preview will be before an audience from the Board of Education, which must approve the show before it can be performed in Toronto schools. Although this is STARR's third year and organizers don't anticipate problems in securing the board's approval, Moon says they "can't take anything for granted."

GR □

Operation Soap: who were the conspirators?

The angry demonstrations are long over, and 4Q52 buttons have disappeared from people's jackets — it's almost business-as-usual at the baths. But the legal battle over the 1981 Toronto bathhouse raids hasn't finished — George Hislop, Peter Maloney, Rick Stenhouse, Jerry Levy and Raymond Diemer will finally get to court this fall to face some of the most serious charges laid as a result of the raids.

On February 5, 1981, the police conducted their infamous raids on the Richmond Street Health Emporium, the Roman's Health and Recreation Spa, the Club Toronto, and The Barracks. On June 16, the BackDoor Gym and Sauna and The International SteamBath were also raided. A total of 343 men were charged, most as found-ins or as keepers of a common bawdyhouse. The February raids produced the largest Canadian mass-arrest since the 1970 invocation of the War Measures Act.

The police attack on the bathhouses, code-named "Operation Soap," quickly expanded into a larger campaign of police harassment that included stepped-up abuse on the street, selective enforcement of liquor regulations against gay bars and the infiltration of gay events and demonstrations by undercover agents.

The raids provoked a fierce and sustained reaction. Thousands of people took over the streets in march after march. New organizations and a new network, the Gay Community Council, sprang up. The community became stronger and more ready to defend itself than ever before.

Hislop, Maloney, Stenhouse, Levy and Diemer were charged in connection with The Club Baths and The Barracks. Jack Campbell, the founder of, and a shareholder in, the Club Bath Chain, was charged along with them, but abandoned the defence of the baths when he pleaded guilty to conspiracy charges and was fined \$40,000. The remaining five accused face charges of conspiring to keep a common bawdyhouse, conspiring to possess funds obtained by crime, conspiring to publish, distribute or circulate obscene material, and conspiring to sell obscene material. Hislop, Stenhouse and Levy are also charged with keeping a common bawdyhouse, and selling, circulating or exhibiting obscene material. Stiff penalties could accompany a con-



Outside the Club Baths, February 5, 1981: the anger has faded, but conspiracy charges remain

viction — conspiracy to profit from a crime, for example, is punishable by up to 10 years imprisonment.

Some of the political motivations behind these charges seem obvious. Hislop and Maloney have been outspoken critics of the Toronto police for years. Police investigations began on the day Hislop's Ward Six aldermanic campaign opened its headquarters; Hislop views the investigations and charges against him as smear tactics.

Maloney's success in forcing the police to present a detailed budget report to Metro Council made him a target as well. The only charges against Maloney are for conspiracy. Conspiracy laws are vague and rarely applied. When they are put to use, it's often because more substantial charges won't stick. During the period of the indictment, Maloney was involved with only one bath in a minimal way, and so couldn't be charged as a keeper. He ceased to be a director of The Club in 1977; the only basis on which conspiracy charges seem to have been laid is his 10% shareholder's interest in the bath.

It seems that the police had a pretty good idea whom they wanted to charge before they decided what the crime was. When the charges were laid against Hislop, Maloney and the others in April 1981, there was an immediate community response. A statement was issued by

32 gay organizations, condemning the charges as "an attempt to characterize our leaders, and by implication the entire community, as criminal."

The first of the preliminary hearings, beginning September 24, will be on charges of conspiracy to possess funds obtained by crime. A jury trial is scheduled for April 1985.

Lee Waldorf □

Council's evaluation leaves future in doubt

TORONTO — The future of the Toronto Gay Community Council (TGCC) remains uncertain following a sparsely attended evaluation meeting held in July.

Brian Mossop, of the TGCC co-

ordinating committee, requested the meeting in a letter to member groups. He cited poor attendance at monthly meetings over the past year as reason to question whether the Council should be suspended until it is needed again.

The Council was founded in the aftermath of the 1981 police raids on four bathhouses and functions as a forum for discussion and cooperation among the city's many lesbian and gay organizations. With the survival of the Council in doubt, three important projects are in jeopardy.

Mayor Art Eggleton has invited TGCC to nominate a resource person to the Subcommittee on Policing of the Mayor's Committee on Community and Race Relations. Mossop believes that the resource person should be in some way accountable to the gay community and suggests that, if the Council wants to see gay participation in the Mayor's committee, some system of accountability must be set up.

The Mayor has also written the Council about proposed contract-compliance legislation whereby firms dealing with the city government would be obliged to conform to its affirmative-action and non-discrimination practices. It is not clear whether sexual orientation, which is covered in the city's anti-discrimination bylaw, will be included in the new guidelines.

The TGCC has also undertaken to host the annual meeting of the International Gay Association (IGA) in 1985. The work of setting up the conference was undertaken by a committee of the Toronto IGA Support Group, but TGCC is still the sponsoring group.

The evaluation meeting, held July 25, was attended by representatives of Gays in Health Care, Gay Fathers, Dignity, *The Body Politic* and the TGCC Coordinating Committee. The participants felt that five people did not constitute a large enough meeting to make a final decision about the future of the council. Another meeting has been scheduled for 7:30, September 26, at the Church Street Community Centre. GR □

Unemployed. An \$8,000 budget deficit projected for 1985 has forced the Coalition for Gay Rights in Ontario to lay off its full-time office manager, Christine Donald (right).

The Executive Committee of CGRO "decided not to try and paint a rosier picture than is actually the case," said Tom Warner, a member of the committee. CGRO plans to cut back on its activities for the rest of the year, and "use the period of time to do a general assessment."

CGRO is ten years old this year. The group has relied on a grant from the Gay Community Appeal, fees from member groups and revenue generated by the annual Bike-a-thon.

Donald has been the office manager for the past three years. The GCA grant paid part of her salary, but CGRO would really like to be self-sufficient. Warner blames the climate of gay politics as a whole for part of the problem. Some of CGRO's member groups "aren't too secure themselves," he noted.

Warner said CGRO "can't refuse to face the inevitable." It's unfair, he says, to keep Donald working for months without a salary. According to the plan under consideration, she will probably be rehired in April, when the group will have a clearer idea of the role it wants to play.

Just because Christine Donald will no longer be there full-time doesn't mean the CGRO office will close permanently. Donald, Tom Warner and John Reeves of the Executive Committee will work in the office at 730 Bathurst St for two hours each Monday night to keep up correspondence, membership work and mailing. □



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NETWORK

Will a new breed of northerners survive the post-boom bust?

Edmonton: taking chances, facing changes

From a distance, it could have been a church youth-group outing. That's probably what many Edmontonians assumed was happening below the looming oil refinery that sunny Sunday in June when nearly a hundred lesbians and gay men gathered to picnic, to play croquet and tug-of-war and to launch Gay and Lesbian Awareness — GALA — Week.

GALA organizers heaved sighs of relief at the sight of the happy mob under their brightly striped circus tents in suburban Rundel Park. Just being there, with the GALA and Wominspace banners flying, was a brave public gesture for many members of their community. The turnout proved to be a good omen for the rest of the week, as public forums, a film night, an art show and a dance drew large, enthusiastic crowds. It made the city a great place to come home to.

Edmonton has had a reputation as a blight on the permafrost, populated by red-necked oil riggers. That image is based on a gross distortion wrapped around a grain of truth. In a trendy downtown café, I traded impressions with two reporters from the University of Alberta's summer student paper. "We go to Canadian University Press conferences and they think we're completely reactionary, but back at the U of A we're seen as wild-eyed radicals," Suzette Chan laughed. "In fact, we're pretty middle-of-the-road."

But this city refuses to be predictable about its conservatism. During GALA Week, the United Way bowed to pressure from religious, anti-reproductive-choice quarters and dumped Planned Parenthood. A public outcry forced them to reverse the decision.

When I first moved east, I was amused to hear that in Alberta the streets were paved with gold. Later, I discovered it was almost true. The oil boom in the late '70s brought a lot of money, people and changes to the old hometown and eventually to its gay community. Edmonton probably first became aware that there was an organized — not just underground — local population of lesbians and gay men when fundamentalist Anita Bryant brought her anti-gay message to town in 1978. Her visit prompted a coalition of gay people, feminists and their supporters who organized the city's first gay-related demonstration.

In 1980, Club 70 — the only gay place in town when I left — closed its doors. Several other commercial establishments filled the gap. Then, in the spring of 1981, I was on a visit home when Edmonton lesbians and gay men experienced their first concerted police attack: a raid on one of those new establishments, the Pisces bath. The cops played dirty, using video cameras and middle-of-the-night trials. The mainstream press was suitably dismayed. Supportive straights organized a demonstration.

The Pisces owners capitulated, pleading guilty to keeping a common bawdy-house. Legal resistance brought only modest gains: some fines were overturned on appeal. But according to John Doyle of Edmonton's Gay Alliance for Equality (GATE), there were more subtle and far-reaching aftereffects. Although both bathhouses closed, the bars flourished — with no more black doors in back alleys,



either. And so did the community: Roughnecks (a recreation club), the Vocal Minority choir, Wominspace (the lesbian organization), *Fine Print* magazine, Integrity and, of course, the Privacy Defense Committee joined GATE and the existing chapters of the Dignity and the Metropolitan Community Church.

When I was home again in late 1982, the city was in the middle of a massive lay-off. City council rejected cuts in the police force, but gave hundreds of bus drivers layoff slips for Christmas.

As the Pisces furor waned, the gay community had some changes to get used to, too. *Fine Print* survived for only a few issues. GATE was struggling to pay for its office, which houses a library, busy drop-ins and a counselling line for women and men. Even so, for the past two years Edmonton's gay groups have joined forces to organize successful gay pride celebrations, with the stress on increasing awareness. This year, they really did it right, netting the gay movement the most attention it's had since the Pisces raid.

It began when the GALA Committee asked city council to declare Gay Awareness Week. The good councilors had no trouble saying "no" on the spot, giving the event the media break it needed, committee member Nils Claussen explained to me. The two daily papers couldn't imagine why anyone would need to increase their awareness of gay people, but once they had posed the question, the door

was open and the debate raged, with increased awareness the result. I'd been invited to Edmonton to participate in a GATE forum on pornography which also captured media interest. We did two print interviews, one TV appearance and three radio spots.

While I was in town this time, Alberta's labour minister declared open season on the labour movement, and construction workers were spearheading an anti-government coalition like the one that resisted Bill Bennett's right-wing rampage in British Columbia. I wondered how long the ailing economy would be able to sustain the theatres, bookstores, cinemas, cafés, trendy clothing stores and well-stocked sex shops that made this visit so much fun. All the lesbian and gay visibility on downtown streets was new, too. Is it here to stay? I was amazed to see gay and straight couples sharing the same dance floor at the Boiler Lounge, while the irresistible K D Laing belted out her nearly indescribable mix of country, new wave, rock and blues. Can this new public presence — and the tolerance of it — last?

GALA organizers were pleased that their ambitious project paid for itself, that it attracted so much media attention and that it involved so many members of their community. But most of all, according to Claussen, they were glad that it had so successfully brought lesbians and gay men together. Credit belongs largely to

the women of Wominspace, who have moved in their short three years from primarily a social organization to one of the most active women's groups in town, with a growing emphasis on education and outreach. Newcomers find their way to the drop-in at Every Woman's Place each week.

It isn't all rosy, of course. I overheard young men at a GATE drop-in complaining about women insisting on their own spaces and that they didn't seem to take half the responsibility for the organization, even though they made up half the membership. But if the 25 lesbians who staged an unscheduled workshop on lesbianism and feminism in the foyer of the Edmonton Public Library during International Women's Day keep up their good work, more people than the men at GATE will have to pay heed to the needs of gay women.

Instead of retiring with all this success behind them, Awareness Week organizers are taking their mandate onto a new plane. According to committee member Liz Massiah, a child-care worker who had just received a superb work evaluation was recently fired for being gay and went public with his case. The Alberta Human Rights Commission has since recommended to the Ministry of Labour that the province's Individual Rights Protection Act be amended to include protection against discrimination on the grounds of sexual orientation in employment. The *Edmonton Journal* has editorialized that such protection should be extended to housing. Massiah hopes the six of them won't be taking it on single-handedly, of course, but the GALA committee, where so many sectors of the community come together, is a good place to start. After all, GALA Week would never have happened in such style if it had been organized by shirkers.

Chris Bearchell □

BI/NATIONAL

- Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York, NY 10014.
- Atlantic Lesbian and Gay Association/Association des Lesbiennes et des gais de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- Bisexuals International, Box 107, 2039 Walnut St, Philadelphia, PA 19103 USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.
- Canadian Gay Archives, Box 639, Stn A, Toronto, ON M5W 1G2 (416) 364-2759.
- Dignity/Canada/Dignité, Box 1912, Winnipeg, MB R3C 3R2. (204) 772-4322.
- Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton, ON LBN 3C8. (416) 529-7884 SW Ontario: Ms R M Schwartzenruber, 21 Cherry St, Kitchener, ON N2G 2C5. (519) 576-5248.
- Gay Interest Group, Canadian Library Association. Box 1912, Winnipeg, MB R3C 3R2.
- International Gay Association, International Secretariat, c/o RFSL, Box 350, S-101 24 Sweden, ph: 46-8-848050/845576. Action Secretariat and Women's Secretariat, c/o NVIH COC, Rozendaalstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596.
- International Lesbian Information Service (ILIS), Box 45, 00251 Helsinki 25, Finland, ph: 358-0-635571.
- Lesbians Across Canada Meet and Mate Association, c/o S O'Reilly, Box 1647, Stn E, Victoria, BC V8W 2Y1 Personalized contact and correspondence service for women.
- Lige de Samksemaj Geesperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2
- New Democratic Party Gay Caucus, Box 792, Stn F, Toronto, ON M4Y 2N7.
- North American Transvestite-Transsexual Contact Service, Box 3, Athens, Ohio 45701, USA. (206) 624-8266
- Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6
- Seventh-day Adventist Kinship International, Inc, c/o Jeremy Young, Box 408, Stn C, Toronto, ON M6J 3P5
- Women's Archives, Box 928, Stn Q, Toronto, ON M4T 2P1

BRITISH COLUMBIA

Provincial

- AFFIRM: Gays and Lesbians of the United Church in BC Box 46586, Stn G, Vancouver V6R 4G8 (604) 324-3902 Support group and educational resources
- Gay Fathers Box 4603, MPO, Vancouver V6B 4A1 (604) 255-1076

Kamloops

- Thompson Area Gay Group Box 3343, V2C 6B9 Welcomes women and men to regular meetings, discussions, social events Info, newsletter, peer support, friendship

1ST ANNUAL HEALTH FAIR

SPONSORED BY
GAYS IN HEALTH CARE

SUNDAY, SEPTEMBER 30, 1984
NOON TO 5:00 P.M.
OAKHAM HOUSE: 63 GOULD AVE.
TORONTO

SEMINARS:

- 12:30 HOMOPHOBIA: Enemy from Without and Within
- 2:00 AIDS: A Four-Letter Word
- 3:30 AGING: 30 - 50 - 80 -

WORKSHOPS:

- 12-5:00 AIDS Room; Hassle Free Clinic
- 12-2:30 Massage Therapy; Transexualism; Breast Self-Exam
- 3-5:00 Reflexology; Relaxation Therapy; Shiatsu

DISPLAYS:

- Self-Help Groups; Feminist Research; Gay Counselling; Dentistry; Bach Flowers; Hepatavax; G.C.A.; Women's Bookstore; Transexualism; Trager Massage; Condoms; Rape Crisis; Referral Service; Homeopathy; Women's Counselling Referral;

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In Toronto, AIDS has increased three-fold since ACT was formed last year.

Now, more than ever, is the time to get involved.

AIDS Committee of Toronto
Annual General Meeting
Wednesday, October 17, 8pm
519 Church St. Community Centre

Kelowna

Okanagan Gay Organization. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre. (604) 763-8008.

Nanaimo

The Island Gay Community Centre Society — Nanaimo, Box 127, V9R 2P9. Operates "Spikes," the only gay lounge in Nanaimo. (604) 754-1039.

Port Alberni

The Island Gay Community Centre Society — Port Alberni, 201-4204 China Creek Rd, V9Y 1R1. (604) 724-4914.

Port Hardy

North Island Gay and Lesbian Support and Information Group, Box 1404, Port Hardy, BC, V0N 2P0.

Prince Rupert

Gay People of Prince Rupert, Box 881, V8J 3Y1. (604) 624-4982 (eve).

Revelstoke

Lothlorien, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace

Northern Lesbians, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver

AIDS Vancouver, Box 4991, MPO, V6B 4A6. Ph: (604) 687-AIDS.

Alcoholics Anonymous (Gay), (604) 733-4590 (men). (604) 929-2585 (women).

Archives Collective, Box 3130, MPO, V6B 3X6.

Bisexual Women's Group. Monthly meetings. Call Joyce at 251-6090.

Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.

Congregation Sha'ar Hayam, Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076.

Daughters Unlimited, Joyce (604) 251-6090. (Plans to open a women's club.)

Dignity/Vancouver, Box 3016, V6B 3X5. (604) 684-7810.

Dogwood Monarchist Society, 303-1150 Burnaby St, V6E 1P2.

English Bay Swim Club, c/o 4249 Birchwood Crescent, Burnaby V5H 4E6. Meets Thurs, 6 pm at Vancouver Aquatic Centre. Info: (604) 433-8000 (Ken) or 669-6696 (Roy).

Frontrunners (running/jogging). Call Eri (604) 687-3238 or Rick (604) 590-4665.

Gay and Lesbian Caucus of the BC NDP, (604) 669-5434.

The Gay Library, 1244 Seymour St, Box 2259 MPO, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.

Gay Fathers of Vancouver, Box 3785, V6B 3Z1. (604) 688-6590.

Gay Festival Society, Box 34397, Stn D, V6J 4P3. (604) 687-7129.

Gay Leisure Link (GLL), Box 4662, V6B 4A1.

Gay/Lesbian Law Association, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638.

Gay Rights Union, Box 3130, MPO, V6B 3X6. (604) 731-9605.

Gays and Lesbians of UBC, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see The Odyssey for room).

Gazebo Connection (business & professional women's group), 382-810 W Broadway, V5Z 4C9. (604) 984-8744.

Greater Vancouver Business Association, c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.

Integrity: Gay Anglicans and their friends, Box 34161, Stn D, V6J 4N1. (604) 873-2925.

Knights of Malta, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.

Lambda (Gay Al-Anon). Joe at (604) 689-7681 or Mike at 327-8423.

Legal Advice Clinic, 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.

Lesbian and Feminist Mothers' Political Action Group, Box 65804, Stn F, V5N 5L3. (604) 251-6090.

Lesbian and Gay Health Sciences Association, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.

Lesbian Drop-In, 322 W Hastings, every Wed, 7:30 pm. (604) 684-0523.

Lesbian Information Line, (604) 734-1016. Thurs, Sun, 7-10 pm.

Lesbian Feminist Power and Trust Association. Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.

Lesbian Mothers' Defense Fund, Box 65804, Stn F, V5N 5L3. (604) 255-6910. Potluck brunches last Sun of month.

The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.

Metropolitan Community Church, Box 5178, V6B 4B2. (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).

Native Cultural Society (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. (604) 688-2645.

Pacific Wave, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6C 2J7. (604) 689-5661.

Parents and Friends of Gays. (604) 988-7786.

Rights of Lesbians, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.

Rob Joyce Legal Defense Fund, c/o Gay Rights Union.

SEARCH, c/o VGCC. Info and counselling: (604) 689-1039, 7-10 pm.

Sherwood Forest, non-profit gay introduction service. (604) 251-2789.

Spokes (gay bicycle club), Box 2259, MPO, V5Z 1Y9. (604) 879-6623 (Michael).

Vancouver Activists in S/M (VASM), call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.

Vancouver VI Clinic, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.

Vancouver Gay Athletic Association, c/o 1018 Burnaby St. (604) 681-2424.

Vancouver Gay Community Centre, 1244 Seymour St; Box 2259, MPO, V6B 3W2. (604) 684-6869. Services, programmes, magazine.

Vancouver Lesbian Connection, Box 65961, Stn F, V5W 5L4.

"We are planning to establish a major social and political, self-

supporting centre for lesbians in Vancouver and vicinity. Please share your experiences with us. We need your help so that we can choose the best plan of action."

Vancouver Men's Chorus, 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at (604) 731-1779 or Larry at 734-8802.

West End Softball Association, Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410.

West End Volleyball, 222-1500 Pendrell St. (604) 669-6696.

Women In Focus, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.

Young Gay People, c/o SEARCH.

Younger Lesbian Drop-In every Sat, 3-5 pm at 1349 Burrard.

Zodiac Fraternal Society, Box 33872, Stn D, V6J 4L6.

Vernon

Vernon Alternative Lifestyle, RR 6, Site 17, Comp 19, V1T 6Y5.

Victoria

Alcoholics Anonymous (Gay), (604) 383-9862.

Dignity Victoria, Box 845, Stn E, V8W 2R9. (604) 385-1559.

Gay and Lesbian Organization of the University of Victoria (GLO), SUB, Univ of Victoria, Box 1700, V8W 2Y2.

Gay Men's Group, 2612 Victor St, V6R 1N3. (604) 595-6782.

The Island Gay Community Centre Society — Victoria, Box 695, Stn E, V9W 2P9. (604) 389-7662. Operates "The Gay Calé" at James Bay Community Centre, 140 Oswego St, Sundays, 8:30-11:30 pm, with coffee or tea all night for \$2 cover charge.

Need (Victoria Crisis Line), (604) 383-6323, 24 hrs. Some gay info available.

Womyn's Coffee House, 1923 Fernwood. Every Wed evening.

West Kootenay region

West Kootenay Gays and Lesbians, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre (604) 352-3504 (24 hrs).

ALBERTA Provincial

Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2.

Alberta TV and TS Contact Club, Box 4667, Calgary, AB T2T 5P1. Transvestite and transsexual contact service.

Calgary

Apollo — Friends in Sports, Box 6481, Stn D, T2P 2E1. Provides recreational activities to the gay community, including volleyball, slowpitch, curling, bowling, dances, car rallies and skiing. Hosts annual Western Cup Volleyball Tournament. Open to men and women. Info: Gay Lines, (403) 234-8973.

Camp 181 Association, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.

Dignity/Calgary, Box 1492, Stn T, T2H 2H7.

Gay Leisure Link. Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.

Gay Lines, (403) 234-8973. Community information.

Gay Political Action Committee, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.

Imperial Court of the Chinook Arch, (403) 282-6393. Entertainments and social events.

Lesbian Information Line, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.

Lesbian Mothers, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.

Gay Rights Subcommittee, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.

Prince Albert

Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

Rumours (gay community centre), 2069 Broad St (back entrance). (306) 522-7343.
 Regina Women's Community and Rape Crisis Centre, 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

Gay & Lesbian Support Services, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box B581.
 Gay/Lesbian Community Centre, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
 Gayline, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counseling, support groups available.
 Gays and Lesbians at the University of Saskatchewan (GLUS), Box 482, Sub PO No 6, S7N 0W0. Open to staff and students of the Saskatoon campus; holds social and educational events.
 Lutherans Concerned, Box 8187, S7K 6C5.

MANITOBA

Portage-la-Prairie

BI-Women's Support Group, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

Gay Friends of Thompson, Box 157, RBN 1N2.

Winnipeg

Affirm: Gays and Lesbians of the United Church, 453-3984 (Eric) or 452-2853 (Dave).
 Council on Homosexuality and Religion, Box 1912, R3C 3R2. (204) 452-1813, 786-3976. Worship, counseling, library.
 Dignity/Winnipeg, Box 1912, R3C 3R2.
 Gay AA New Freedom Group, Box 24B1, or contact through Manitoba Central Office, (204) 233-3508.
 Gay ALAN Group. Info: Gays for Equality.
 Gay Community Centre, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a cafe for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.
 Gay Fathers Winnipeg, Box 2221, R3C 3R5. 786-3976 (Thurs eve), 7:30 pm-10 pm.
 Gay Parents, c/o Gays for Equality.
 Gays for Equality, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
 Lesbian Line, (204) 786-3976, Tues evenings.
 Ms Purdy's 226 Main St. (204) 942-8212. Women's bar.
 Mutual Friendship Society, Inc., Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
 Oscar Wilde Memorial Society, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
 Project Lambda, Inc., Box 3911, Stn B, R2W 5H9. (204) 772-1421. Lesbian/gay community service organization. Publishes "Out & About," gay community library, community fund-raising for medical, library, educational and counselling services.
 Winnipeg Gay Media Collective, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.
 Winnipeg Gay Youth, c/o GFE.
 University of Winnipeg Gay Students Association. Info: (204) 786-3976.
 Youself, Box 2790, R3C 3R5. For bisexual men and women.

ONTARIO

Provincial

Coalition for Gay Rights in Ontario, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.
 Brethren/Mennonite Council for Gay Concerns (BMC) Ontario, Box 2621, Stn P, Kitchener, ON N2H 6N2.

Cornwall

Gays and Lesbians in Cornwall, Box 211, KGH 5S7. For more info, call the Gays of Ottawa Gayline, (613) 238-1717.

Guelph

Guelph Gay Equality, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

Gays Out of Doors (GOOD). See Kitchener/Waterloo.

Hamilton

Alcoholics Anonymous (Gay), meets Sat at 8 pm at 15 Queen St S (side entrance).
 Foundation for the Advancement of Canadian Transsexuals (FACT Niagara), Box 291, Stn A, LBN 3C8. (416) 529-7884.
 Gay Archives/History Project for Hamilton-Wentworth, (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.
 Gay Fathers of Hamilton. Support, advice. Meets twice a month. Call Gayline for info.
 Gayline Hamilton, info on all groups and activities, peer counseling. (416) 523-7055 Wed-Sun, 7-11 pm.
 Gay Women's Collective, c/o Gayline. Meets 2nd Mon of month.
 Hamilton United Gay Societies (HUGS), a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds. Gay Community Centre, Suite 207, 41 King William St. 7:30 pm. Call Gayline for further info.
 Mailing address for all Hamilton groups listed above: Box 44, Stn B, LBL 7T5.

Kenora

The Lesbian Archives of Manitoba and Northwestern Ontario, RR 2, P9N 3WB. (807) 548-4325 (Isabel Andrews). In Manitoba, contact Erin Cole, LAWR, Box 147, Winnipeg R2M 4A5. (204) 256-7740.

Kingston

Queen's Homophile Association, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-5841 (24-hr recorded message).

staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings: biweekly dances.

Kitchener/Waterloo

Gay Liberation of Waterloo, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
 Gay News and Views, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
 Gays of Wilfrid Laurier University, c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.
 Gays Out of Doors (GOOD), Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties).
 Hall and Half Club, A non-profit social club that sponsors a bar and disco at 223 1/2 King St W (use Halls Lane entrance). (519) 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.
 International Women's Day Committee, Box 1491, Stn C, Kitchener, N2G 4P2.
 Kitchener-Waterloo Gay Media Collective, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
 Leaping Lesbians, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LDK.
 Lesbian Organization of Kitchener, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

Gay Youth London, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.

Gayline, (519) 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
 Homophile Association of London, Ontario (HALO), 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.

Metropolitan Community Church, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

GEM: Gay Community Outreach, Box 62, Brampton L6V 2K7.
 Gayline West, (416) 453-GGCO. Peer counseling.
 Parents of Gays Mississauga, c/o Anne Rutledge, 3323 Kings Mastings Cres, L5L 1G5. (416) B20-5130.

Niagara Region

Gayline, (416) 354-3173.
 Gay Unity Niagara, Box 692, Niagara Falls L2E 6V5.
 Gay Trails, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

Gay Fellowship of North Bay, Box 665, Callendar, ON POH 1HO. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys as gay persons.

Ottawa

Dignity/Ottawa/Dignité, Box 2102, Stn D, K1P 5W3.
 Gay People at Carleton, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
 Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152.

Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.

Integrity/Ottawa, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.

Lesbiennes et gais du campus/Lesbians and Gays on Campus, c/o SFUO, 85 rue Haste Street, K1N 6N5.

Live and Let Live Group for gay alcoholics. Contact GO.

Metropolitan Community Church, Box 2979, Stn O, K1P 5W9. (613) 232-0241.

Parents of Gays, Box 9094, K1G 3T8.

Peterborough

Gays and Lesbians at Trent and Peterborough, Box 2467, K9J 7Y8.

Sudbury

Sudbury All Gay Alliance, Box 1092, Stn B, Sudbury, ON P3E 4S6.

Thunder Bay

Gays of Thunder Bay, Box 2155, P7B 5E8. (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly.

Northern Women's Centre, 316 Bay St, P7B 1S1. (807) 345-7802.

Toronto

For information on groups in Toronto, check *Out in The City*, p 20.

Windsor

AA Acceptance Group — Gay/Lesbian Fellowship, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

Gay/Lesbian Information Line, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

Lesbian and Gay Students on Campus, c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly.

Lesbian/Gay Youth Group, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

QUEBEC

Brome

The Capables. Support group for bisexual men. Contact through Gay Info in Montreal.

Charlevoix

Association pour les droits des gais de Charlevoix, CP 724, Clermont, G0T 1C0. (418) 439-2080.

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1070 RUE MACKAY
MONTREAL, QUEBEC H3G 2H1
514 878-9393

Hull

Association gaie de l'ouest québécois, CP 1215, succ B, J8X 3X7 (819) 778-1737.

Lennoxville

Students Against Homophobia, Box 1594, Lennoxville Campus, Lennoxville, J1M 2A1.

Montreal

Affirmer, CP 471, succ La Cité, H2N 2N9 Gays in the United Church.

Aide aux transsexuels du Québec, CP 363, succ C, H2J 4K3. (514) 521-9302.

Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7. (514) 524-5821 For gay and lesbian alcoholics

Alternatives 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.

Les Archives gaies du Québec, c/o Sortie, Box 232, Stn C, H2L 4K1

Association communautaire homosexuelle de l'Université de Montréal, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).

Association pour les droits des gais et lesbiennes du Québec (ADGLO) CP 36, succ C, H2L 4J7 Office 263 est Ste-Catherine (514) 843-8671 Mon-Fri, 7-10 pm.

Association des bonnes gens sourdes, CP 764, succ R, H2J 3M4

Atelier de théâtre gay, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

The Capables, c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine

Collectif d'intervention communautaire auprès des gais (CICAG), CP 29, succ Victoria, H3Z 2V4. (514) 484-2602.

Le Collectif du triangle rose, c/o Librairie l'Androgynie.

Comité gaie du Cégep du Vieux-Montréal, 255 est, Ontario, H2X 3M8 Mon, 6 pm.

Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8 (514) 382-8467 For Catholics.

Contact-i-nous, (514) 861-6753. Venereal disease treatment.

Côte à Côte, gay couples group, c/o Gay Info.

Côte à Côte, Radio centre-ville CINQ (102.3 FM). (514) 288-1601, Mon, 4 pm.

Dignity Montréal Dignité, Newman Centre, 3484 Peel St, H3A 1W8. (514) 392-6711. For gay catholics and friends. Monday-7:30 pm.

Église Communautaire de Montréal; Montreal Community Church, CP 610, succ NDG, H4A 3R1. (514) 489-7845.

Fédération canadienne des transsexuels pour le Québec, 16 rue Viau, Vaudreuil J7V 1A7.

Femmes gaies de McGill, 3480, rue McTavish, H3A 1X9. (514) 392-8920.

Gai-écoute (hommes), (514) 843-5652. Wed-Sat, 7-11 pm.

Gay Fathers of Montreal, c/o Gay Info.

Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576 General practice, Mon-Fri, 9-5 pm, open until 8 pm Mon & Fri only Closed daily 12:30-1:30 pm.

Gay Info, CP 1164, succ H, H3G 2N1. (514) 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times. Counselling and information.

Gay Physicians of Montreal/Les médecins gai(e)s de Montréal, a/s 2151, rue Lincoln, N° 20, H2H 1J2.

Gay and Lesbian Social Services, 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.

Gayline, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

Gays and Lesbians at McGill, 3480 rue McTavish, local 417, H3A 1X9. (514) 392-8912

La Guéland (AA), 4652 rue Jeanne-Mance. (514) 728-3228 For lesbian and gay alcoholics.

Groupe de discussion pour lesbiennes, 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).

Groupe pour lesbiennes alcooliques (AA), 6517 rue St-Denis.

Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. (514) 766-9623

Jeunesse Lambda Youth, c/o The Yellow Door, 3625 rue Ayler, 2nd floor, H2X 2C3.

Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boulevard Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.

Lesbiennes à l'écoute, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.

Librairie l'Androgynie, 3642 boulevard St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.

Ligue Lambda Inc, CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.

Live and Let Live, Alcoholics anonymous group for gay men and women. Tuesdays, 7:30 pm, Rm 210, 5 Weredale Park.

Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8. (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Ayler St, Tues at 8 pm.

Parallèles Lesbiennes et Gais, radio programme, Mon 19h30, CIBL-mf, 104.5, 1691 Pie IX, local 402, H1V 2C3. (514) 526-1489, 526-5387.

Parents and Families of Gays, c/o Gay Info.

Productions 88, CP 188, succ C, H2L 4K1.

Réunion des associations gaies et lesbiennes à Montréal (RAGLAM), Box 936, Stn H, H3G SM9.

Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie, 5 Weredale Park, Westmount, H3Z 1Y5. (514) 937-9581 (Joanne Stitt).

Service Jeunesse, for those 25 and under, meets every Saturday, 8-10 pm at 263 est, rue Ste-Catherine.

Travesties à Montréal, support for transvestites. c/o Gay Info.

United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Église Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9. (514) 392-6711.

Vivre Gai(e) (AA), St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. (514) 733-0757.

Quebec

Centre homophile d'aide et de libération, 175 Prince-Édouard, G1R 4M8. (418) 523-4997.

Groupe gaie de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

Ligue Mardi-Gai, (418) 529-6973 (Jean Claude Roy)

Sherbrooke

L'Association pour l'épanouissement de la communauté gaie de l'Estrie, CP 294, J1H 5J1.

NEW BRUNSWICK

Fredericton

Fredericton Lesbians and Gays, Box 1556, Stn A, E3B 5G2. (506) 457-2156. Meets 2nd Wed of month.

Moncton

Gais et Lesbiennes de Moncton, CP 7102, Riverview, Nouveau Brunswick.

Saint John

Lesbian and Gay Organization - Saint John (LAGO-SJ), Box 6494, Stn A, St John, E2L 4R9.

Western NB

Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phone line: (207) 896-5888.

NOVA SCOTIA

Halifax

Gay Alliance for Equality Inc, Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.

Gayline, (902) 423-1389, Box 3611, Halifax South Postal Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counsellingselling.

Lesbian Drop-In, 2nd and 4th Fri of month, 1225 Barrington St, Info: 429-4063. Music and conversation.

Live and Let Live Group, for gay alcoholics. Phone or write GAE.

Rumours (gay community centre), 1586 Granville St, (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, B3J 3K6.

Sparrow, (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. (902) 425-6967.

NEWFOUNDLAND

Provincial

Gay Association in Newfoundland, Box 1364, Stn C, St John's, A1C 5N5.

PUBLICATIONS

Action! Right to Privacy Committee, 730 Bathurst St, M5S 2R4.

Angles, Box 2259, MPO, Vancouver, BC V5B 3W2. (604) 684-6869.

The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 364-6320.

Ça s'attrape!! a lesbian monthly, CP 771, Succ C, Montréal, QC H2L 4L6.

Communiqué, Box 990, Caribou, Maine 04736, USA.

FLAGMAG, Box 1556, Stn A, Fredericton, NB E3B 5G2.

Flagrant, Box 651, Stn E, Victoria, BC V8W 2P3. Lesbian feminist.

The Gay Gleaner, Box 1852, Edmonton, AB T5J 2P2.

Gay Niagara News, Box 692, Niagara Falls, ON L2E 6V5.

Gay Phoenix, Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.

GEM Journal, Box 62, Brampton, ON L6V 2K7.

Gender Review, a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton, ON L8N 3CB.

GLOW Newsletter, c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1.

GO Info, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9.

Guelph Gay Equality Newsletter, Box 773, Guelph, ON N1H 6L8.

HALO Newsletter, 649 Colborne Street, London, ON N6A 3Z2.

Lesbian/Lesbiennes, Box 70, Stn F, Toronto, ON M4Y 2L4.

Metamorphosis, a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto, ON M5W 1P4.

Network Victoria, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225.

The Open Door, rural lesbian newsletter. Northern Lesbians (Collective), RR 2, Box 50, Usk Store, Terrace, BC V8G 3Z9.

Perceptions, Box 8581, Saskatoon, SK S7K 6K7.

Le petit Berdache, bi-monthly information bulletin of ADGLO, CP 36, Succ C, Montréal, QC H2L 4J7. (514) 843-8671.

Rencontres Gales, Editions Homeureux Enr, CP 245, Succ N, Montréal, QC H2X 3M4.

Riles, Box 65, Stn F, Toronto, ON M4Y 2L4

Sortie, North America's major French-language gay publication. CP 232, Succ C, Montréal, QC H2L 4K1. (514) 521-2732. Office: 4286, rue Boyer.

Target, newsletter of the Island Gay Community Centre Society, Box 695, Stn E, Victoria, BC V9W 2P9

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THE WORLD

Court frees English youth from social services farce

Escaping compulsory "care"

After a long battle, 18-year-old Simon Knill-Jones of Worthing, England, has been released from the custody of a social service agency that disapproved of his relationship with a 39-year-old man.

West Sussex Social Services took Knill-Jones into their "care" in 1983 when they discovered him living in a lodging provided by his lover, Chris Moore. Knill-Jones was removed to a juvenile detention centre because social workers believed he was in "moral danger."

Knill-Jones left his parents' home in April 1983. "Increased rows and tensions" with his parents had made the situation "intolerable," he said. His mother had pressed him about his relationship and he began to feel that "everything was getting on top of me." Two suicide attempts followed, and Simon finally left home.

Moore, who was in the process of divorcing his wife, arranged for Simon to lodge with friends. He and Knill-Jones saw each other frequently until May 1983, when Moore was arrested and charged with assaulting his son.

The charges were dropped after a few weeks but, while he was in custody, police discovered a nude photo of Knill-Jones in Moore's possession. (Knill-Jones says the photo was taken "as a prank" at a party before he ever met Moore). Knill-Jones, detained and questioned about his relationship with Moore, refused to answer questions and was referred for psychiatric assessment. At a Juvenile Court hearing in June 1983, Knill-Jones said he did not want to return to his parents' home. He was sent to the Beechfields assessment centre, with a promise that he would be free to live on his own "in the very near future."

Frustrated by the atmosphere at the



Knill-Jones: free from "hamfisted" care

juvenile centre, Knill-Jones escaped after four weeks and went to live with Moore, only to be arrested in October, accused of forging his mother's signature on a passport application.

He refused to return to Beechfields or to obey the curfew and the restrictions that were placed on him as conditions to living on his own.

He was again arrested and returned to Beechfields in December 1983 after leaving his court-approved lodgings to spend Christmas with Moore.

Knill-Jones's application to have the custody order dismissed was heard in June 1984. Dr Heller, the psychiatrist appointed to assess Simon, called the actions of West Sussex Social Services "hamfisted," and said that in a contest between Simon and someone who was going to exploit him, "I'd put my money on Simon." Barrister Elizabeth Woodcraft called the care order "a farce" and, ultimately, the court agreed.

Simon Knill-Jones is finally free to live on his own, and plans to go into business with Chris Moore. □

Concern about the confidentiality of testing increased after a letter from Dr James Curran, head of the AIDS activity branch of the Centers for Disease Control, was leaked to the Bay Area Physicians for Human Rights (BAPHR). The letter suggests that a national registry of all people who test positive for HTLV-3 be established.

"If the list follows the same characteristics as the people with AIDS then it will be a national list of gay and bisexual men and IV drug users," said Dr Neil Schram of BAPHR. "Since homosexuality is still illegal in over 20 states and IV drug use (is illegal) in all states, the potential of the list falling into police hands is tremendous."

More than 1,000 people gathered in a candlelight vigil on San Francisco's Castro Street August 17, in memory of Bobbi Campbell. Known as the "AIDS cover boy," Campbell had become a national figure, through his tireless work in support of AIDS patients and research, since 1981 when he was diagnosed with the syndrome. Campbell died of meningitis on August 15. He was 32 years old.

Finally, gland transplants carried out at Yale University and in Holland may hold some hope for people who have AIDS. The treatment involves taking a small portion of the thymus gland from infants who are being operated on for heart disease, and implanting it in AIDS patients. Five of 15 patients treated in the US have shown unexpected improvement, according to Dr John Dwyer of Yale. □

Video spying sparks summer of protests

INDIANAPOLIS — For five consecutive weeks this summer, more than 300 people attended sit-down protests against the Indianapolis police department's surveillance programme of the city's downtown "gay zone."

For the last three summers, police have been videotaping pedestrians in the zone under the "Selective Site Deterrence Surveillance" operation. The Indianapolis police chief claims the tapes are designed to catch a "psychopathic" killer while deterring transvestites, prostitutes, hustlers and "child pornographers" from committing crimes in the area.

Last summer, the Indiana Civil Liberties Union (ICLU) threatened the police with legal action if they didn't stop the surveillance and destroy the tapes. The suit was withheld after the ICLU reached a "gentlemen's agreement" with police, said ICLU Executive Director Michael

Gradison. "Ideally we don't want any surveillance at all, but we have faith in the word of the police." Monitoring of police actions is now left up to individual citizens, but ICLU and the police department are negotiating an agreement which would allow an independent third party to monitor taping and view tapes when complaints are filed.

To date, police have not allowed anyone to see the tapes despite an earlier announcement that any citizen could review them. □

Supervisors say no to ban on bath sex

SAN FRANCISCO — A proposal that would have given city health director Mervyn Silverman the power to regulate bathhouses was unanimously defeated August 9 by the city's Public Protection Committee.

Support for the move, originally strong, died in the face of mounting evidence that a ban on sex in the baths, as proposed by Dr Silverman, violated civil rights.

The Northern California chapter of the American Civil Liberties Union announced its intentions to "carefully scrutinize any government efforts to combat AIDS which would regulate, restrict or prohibit any consensual sexual behavior among gay men... to the extent that those activities occur in... (places where) such conduct will not be observed by persons who are likely to find it offensive."

Despite the supervisors' decision to table Silverman's proposal, along with an amendment by Supervisor Harry Britt which would have specifically prohibited police from interfering with sex in private places like the baths, the controversy isn't over yet. Although Silverman can't enforce his rules banning bathhouse sex, he can still ask the police department, which licences the baths, to adopt the ban on sex as a way of combatting the spread of AIDS. □

Chinese kills himself after affairs revealed

BEIJING — A schoolteacher living in central China committed suicide June 12 after it was revealed that he had sexual relations with five male students, according to Hunan Provincial Radio.

When a student informed the authorities that Ai Zhuxun was having an affair with another student, the local Communist Party ordered the teacher to "examine himself." Ai then took an overdose of sleeping pills.

A diary discovered after his death revealed that he had killed himself out of shame, and also as an act of political defiance. Apparently, Ai secretly supported the "ultra-leftist" line of the Gang of Four and the Cultural Revolution.

American media reporting the incident were quick to talk about the "illegality" of homosexual acts in China and the "harsh punishment" it incurs. "Even the death penalty... cannot be

As testing for HTLV-3 begins across the USA, controversy about the significance and confidentiality of the test increases. "As many as 90 percent of all gay men can expect to get positive test results," said Rodger McFarlane, executive director of New York's Gay Men's Health Crisis. Activists are cautioning about non-medical side-effects for those tested, such as increased anxiety about one's health and discrimination based on testing results. Noting the high costs of AIDS medical care, Paul Popham of Gay Men's Health Crisis warned about the use of HTLV-3 to disqualify both healthy and ill persons from insurance programmes.

The CDC's Dr James Curran: could an HTLV-3 test registry put your name in his machine?



ruled out," said the August 4 issue of the *Miami Herald*, which went on to speculate that "it is possible that Ai killed himself simply to avoid execution."

However, a major report issued in 1983 by a Hong Kong government commission made it clear that there are no laws prohibiting homosexual activity in the People's Republic of China. The commission even used that fact to argue for speedy law reform in Hong Kong, where gay sex is still illegal.

The previous official Chinese position that "homosexuality does not exist in China" is no longer maintained. It is clear from Ai's suicide, however, that social pressures still enforce strict closetry on China's millions of lesbians and gay men. □

British boy-lover makes refugee bid

LONDON — Steven Adrian Smith, a member of Britain's Paedophile Information Exchange (PIE) has fled to Holland and applied for refugee status on the grounds that he has a well-founded fear of persecution in his own country.

Smith is one of three PIE members facing charges, including publishing an obscene article, incitement to commit indecent assault and gross indecency. The charges, resulting from an article which appeared in the PIE magazine *Contact* in June 1982, were laid after the British gutter press published savage attacks on the group.

The Dutch government has stated its willingness to consider cases involving persecution on the basis of homosexuality. Age of consent in Holland is 16 but police generally do not prosecute cases of child-adult love where the child is older than 12, unless abuse is clearly involved. □

Daycare jobs at stake after pedo book fight

PHILADELPHIA — The gay bookstore Giovanni's Room has become the target of a demonstration and threats of violence for selling a booklet entitled *How to Have Sex with Kids* after a city councilor demanded that it be banned.

David Sonenshien, the booklet's author and publisher, has been arrested in Texas, accused of promoting obscenity.

How to Have Sex with Kids came to the attention of Councilwoman Joan Specter last May. It was allegedly turned over to her by the director of a social service agency for homeless youths. Specter also showed it to her husband, Republican Senator Arlen Specter, chair of the Senate Juvenile Justice Subcommittee.

Lori Stern, a spokesperson for Councilwoman Specter, said the booklet came to the media's attention after the Senator made an off-hand reference to it on a local talk show. But the owners of Giovanni's Room allege that Joan Specter called a press conference to inform the media of the pamphlet's existence.

On May 31, 150 demonstrators turned up at Giovanni's Room, invited by two local DJs. The DJs said later that the target of the demonstration was not "alternative lifestyles" but the sexual abuse of children. The crowd dispersed when bookstore co-owner Ed Hermance, after initially refusing to remove the booklet from the shelves, changed his mind and announced that *How to Have Sex with Kids* would no longer be available in the shop. Giovanni's Room continued to be a target. The store received

bomb threats and on June 7 a brick was hurled through one of its windows.

Clay Van Battenberg, a staff member at Giovanni's Room, said that an ad-hoc group of lesbians, gay men, feminists and straight men asked Giovanni's Room to remove any material advocating pedophilia from the shelves of the store. Staff have "agreed to look at the material one-by-one," said Van Battenberg. "We don't have hard and fast rules as to what we're going to discontinue carrying. We'll look more closely at any books regarding pedophilia but we haven't made any decisions yet." Asked how the ad-hoc group defined "advocacy," Van Battenberg said "if it's not anti-pedophilia, it's advocacy."

Councilwoman Specter is now trying to introduce legislation that would enable background checks on people applying for jobs in daycare in Philadelphia, using the state registry of child abusers. This could have serious implications for lesbians and gay men wanting to work in daycare. Included in the list are people who participate in "voluntary deviate sexual intercourse." "Deviate" sex, according to the registry, includes oral and anal intercourse regardless of the ages of the participants. □

British Customs raids Zipper; stops Gai Pied

LONDON — More than 20 officers from Scotland Yard's Obscene Publications Squad raided the Zipper store, England's only licensed gay sex shop, on the morning of July 25.

The police stayed for four hours and removed more than 5,000 magazines — almost the entire stock of the store. Then, they went to the offices of Millivres Ltd, publishers of *HIM/Gay Times* and the other magazines in the Zipper Group: *Mister*, *Vulcan* and *Zipper*. The offices also house the magazines' photographic studio. Police obtained a second warrant under the Protection of Children Act after raising questions about the age of the model appearing in a photograph seized from the studio. The magazine publishers insist the model is not under age.

Zipper store proprietor Alex McKenna characterizes his stock of male nude magazines as "very tame" and says that they proved to Camden Council when their licence was issued that they were "not interested in selling 'hard' porn, kiddie porn, sadistic material or sex videos."

Walter Easey, head of Camden Council's Police Committee Research Unit, also questioned the legal grounds for the raid. "There's obviously a contradiction between issuing a sex shop licence and then allowing these raids." So far, no charges have been laid.

British Customs has also seized a shipment of American gay books, bound for Houseman's Bookshop in London, and copies of the French gay magazine *Gai Pied*, headed for Gay's the Word. The NCCL believes the seizure of *Gai Pied* could be illegal under the Treaty of Rome, which guarantees free movement of goods between Common Market countries.

The National Council for Civil Liberties (NCCL) has agreed to take on the defence of Gay's the Word bookstore on charges laid following an April raid by Her Majesty's Customs and Excise.

Larry Gostin, General Secretary of the NCCL, says it will be the "major political trial of the year." Referring to

the cost of the defence, which could be as high as £20,000, Gostin said "I honestly believe that there is a definite intention to bankrupt some of these bookshops." □

Australian network recognizes lovers

SYDNEY — In what has been described as an historic move, the Australian Broadcasting Corporation (ABC) announced August 2 that homosexual relationships would be recognized for employee travel, accommodation and bereavement leave entitlements, thus giving gay lovers the same benefits as heterosexual spouses.

The move "sparked off a flaming row" according to Sydney correspondent Kendall Lovett. The Liberal/National opposition party threatened to reverse the order if it could defeat the present Labour government in the next election.

The Premier of Queensland called the policy "degenerate," and the Anglican Dean of Sydney, the Very Reverend Lance Shilton, said in a sermon that it was "reprehensible to give community acceptance to sodomy as a legitimate way of life." Shilton also attacked long-standing ABC policy giving benefits to "common law" heterosexual spouses.

The homophobes had more reason to grit their teeth a week later on August 8, when Ralph McLean was sworn in as the first openly-gay mayor of any Australian municipality. McLean, 27, became mayor of the municipality of Fitzroy, immediately north of the city of Melbourne, after sitting as a Labour Party city councilor.

Wearing his flowing black mayoral robes trimmed with white lace, and with two gold rings in his right ear ("the closest I get to drag"), McLean said he had four close friends who would act as the mayor's escort when the occasion called for it.

Fitzroy has a large gay population and McLean said that although he was interested in the problems of minorities, including aborigines, he felt the main issues facing the area were housing, urban conservation and transportation. □

Mexican pride day marred by divisions

MEXICO CITY — Ugly divisions within the Mexican gay movement burst into the open on June 30 as 3,000 people marched through the city centre in this country's sixth annual Gay Pride march.

The majority of organizations — including Grupo Lambda de Liberacion Homosexual, the lesbian collective Oikabeth, Grupo Neuva Batalla and groups from Colima, Guanajuato, Guadalajara, Nogales, Toluca, Puebla, and Baja California — had planned to have the march led by a contingent dressed in black to mourn the murders of gays. However, former members of the Homosexual Front for Revolutionary Action (FHAR) successfully forced their way to the front and refused to withdraw. As the march ended, the FHAR took over the stage and the rally degenerated into a shouting match as the confused marchers drifted away.

FHAR dissolved itself into autonomous collectives in 1981, but some of its organizers still consider themselves the leadership of the movement. Its leaflet, distributed to the march, accused more mainstream organizations of reformism,

megalomania and isolation, and it called for the mercy killing of the "cancerous" gay movement.

In reply, sixteen other Mexican groups published a declaration in the progressive press outlining the movement's gains over recent years and accusing FHAR of intolerance, irrationality and verbal and physical intimidation.

On a somewhat more optimistic note, after months of pressure by gay and civil liberties groups, authorities in Mexico City and Guadalajara announced an end to the practice of massive police sweeps of "disreputable" areas. The sweeps had led to the harassment and arrest of thousands of gay men in both cities over the last year, as part of the new Mexican government's policy of law, order and "moral renovation." □

Two cops charged in 1982 GCN arson

BOSTON — Seven men, including two police officers, two firefighters and a security guard, have been charged with setting 163 fires in the Boston area, including the blaze that destroyed the offices of *Gay Community News*, *Fag Rag* and *Glad Day Bookshop* July 7, 1982.

According to US Attorney William Weld, the fires were started to create the impression that police and firefighting personnel were greatly needed in light of government cutbacks.

Prosecuting attorney Mark Robinson said he had "no evidence" that the arsonists knew that one of the torched buildings housed the offices of *GCN* and *Glad Day*. However, there had been speculation at the time of the blaze that police might have had a hand in the incident, given the adversarial relationship between the gay community and the Boston police department. □

Museum celebrates 100 years of gay life

BERLIN — The Berlin Historical Museum has staged a unique exhibition entitled "El Dorado: the History, Daily Life and Culture of Homosexual Women and Men in Berlin, 1850-1950," in spite of right-wing protest and personal threats against museum director Rolf Bothe.

The exhibition, which took two years in planning, paid tribute to a century of the history of Berlin's gay community, and charted its involvement in artistic, social, intellectual and cultural developments.

"The Berlin of the Weimar Republic is unthinkable without its homosexual citizens," said Bothe in the exhibition's 216 page catalogue. The exhibition also showed the extent of persecution and mass murder of gay people during the Nazi period.

Museum authorities, originally lukewarm about the project, became fully committed when they began to experience the strength of homophobic protests that the exhibition aroused. "Berlin must keep its reputation as a tolerant city, open to the world, constantly making efforts to preserve this," said Bothe. □

World News credits

Robert French, Kendall Lovett and *The Sydney Star* (Sydney); Alejandro Brito (Mexico City); Crisálida (Guadalajara); *Gay News* (Philadelphia); *Gay Community News* (Boston); *Bay Area Reporter* (San Francisco); *New York Native* (New York); *HIM/Gay Times*, *Gay News* and *Gay Youth Mag* (London).

Is there "safe space" for minority sexuality?

Why did Sharon Page go to the Michigan Womyn's Music Festival this year? Because she loves it....

"Last year I went for the first time and I really got hooked. I go around proselytizing for it these days, telling women it's an experience everyone should have at least once in her lifetime: to hang out in the country air for a few days — naked, nearly-naked or whatever you want to be — and feel totally safe."

In many ways, says Sharon, it wasn't as good the second year as it was the first — it was better. But it wasn't without its problems either. And those were mainly focussed on "sex issues."

The Michigan festival was ten years old this year. Organized by the We Want the Music Collective, it's the oldest of the US, lesbian-dominated "women's music" extravaganzas, and it's still one of the largest. It no longer occupies the pre-eminence it did five years ago when it was attended by 8,000 women; then there were only two main festivals, now there are a half a dozen. "Michigan" — the festival that's known by the name of the state that hosts it — drew 4,500 women to "the land," the site it has occupied for the past three years, August 9 to 12, near Hart, Michigan.

On her way home, Sharon Page, a Chicago-based Gay Community News contributor, took a side-trip to Toronto, where she was interviewed by Chris Bearchell for The Body Politic.

Chris: It's my impression that sexual minorities are more of a presence at Michigan now than they have been. Did you see any evidence of that?

Sharon: There were more women walking around in harnesses and leather and chains this year than last. Women into S/M, porn or sex in general did attempt to claim more public space. Perhaps a bit naively, because we did encounter a very heavy backlash.

Chris: So the tradition of the Michigan Womyn's Music Festival of trying to be inclusive of women in general, and lesbians in particular, is breaking down in the face of the sex issues?

Sharon: The sex issues, and the different definitions women have of "safe space." Women who identify themselves with the movement against violence against women, and who focus politically on fear and on the sexual victimization of women, define safe space in a way that means, when you come to Michigan, you don't want to think about the hard sexual issues anymore. The desire to be free of fear is interesting, because there is no actual danger to women at the festival, sexual or otherwise. So the fear of danger becomes focused on other women's sexuality and how it's expressed.

Chris: What put the sex issues on the agenda at 1984's festival, and how?

Sharon: Two main processes, dovetailed. One was the organizing, by a couple of Chicago women, around their project of creating a women's pornographic magazine called *Embrace*. The other was the visibility of women into S/M.

Chris: What happened to *Embrace*?

Sharon: The organizers posted notices about their project, inviting women to talk with them about collaborating, contributing material or posing as models, at a workshop set for Saturday morning. Friday there were attempts to remove the flyers that had been left at the com-

munity centre and to deface those posted. The would-be censors demanded that community-centre workers take the leaflets away, prompting festival organizers to announce a workshop on censorship, feminism and women-identified pornography for later in the day. The organizers rightly felt their job was not to censor or decide but simply to mediate. That Friday workshop aired a lot of the issues; the upshot of it was most of the participants felt that material ought to be freely available to enable all women to make up their own minds about it.

The next day, just as the *Embrace* workshop should have begun, anti-porn women — carrying signs that read "pimps off the land" and "no more porn; no more sexexploitation" — marched down the main road to the area of the workshop. The *Embrace* workshop was pre-empted by the rally against it. Festival organizers stepped in, pointing out to the *Embrace* women that they didn't have a permit for a business operation and getting their agreement not to talk with women for the purpose of contracting services.

One of the favourite ploys of the anti-porn movement was brought out for the rally: all rape and incest survivors were portrayed as anti-porn, using evangelical-style testimony, in this case claiming that the mere idea of women on the land talking about pornography gave them nightmares. That's another myth that needs to be challenged — a lot of women who want more and different kinds of sexual imagery available are also sexual abuse survivors, myself included.

The most frightening thing about the anti-porn rally though, was that there were many, many women who didn't show the least interest in finding out who the *Embrace* women were or what their backgrounds or intentions were; instead they jumped to the worst possible conclusions. The snap judgment behind that was frightening — it was a lynch-mob attitude.

Chris: How familiar are you with this project and the women behind it?

Sharon: I don't have any formal affiliation with *Embrace*, but I've known Mary and Nettie, the two originators of the project, for several years as friends and political collaborators in the women's and lesbian communities in Chicago.

Chris: Do you think you could comment on what their philosophy is toward the project? Why did they choose the term "pornography"?

Sharon: They chose the term very deliberately — although they are reconsidering the use of it — but they chose it because, to the rest of the world, sexually explicit imagery is called pornography. They also wanted to reclaim the word from the purely negative connotations that sections of the women's movement have given it in recent years.

Chris: Does the desire to reclaim the word "pornography" say something about their feelings about the strategy of focusing on the sexual victimization of women?

Sharon: Both women have long backgrounds in the women's movement, fighting against violence against women through the take-back-the-night movement and the legal representation of battered women. Not that many years ago, I think, they would have taken a fundamentally different position on pornography. But, as they — as we — examined

the issues (we went through a similar process together), we were disturbed by the almost single-minded focus on how women are victimized in sex. We wanted to turn that around and look at how women can be empowered; how we can control, define and take our pleasure. There should be room in the women's movement for a variety of approaches to sexual imagery. Mary and Nettie's project is not even restricted to lesbian sexuality — a fact that was used against them.

Another of the charges hurled at the women from *Embrace* was that they intended to exploit women economically. The argument was that the *Embrace* editors would inevitably be exploiting women who had few other means of support, and thus those women's ability to consent was open to question. The anti-porn women never seem to notice the arrogance in their assertions that poor women can't determine their own best interests.

On the other hand, there was this half-hour fashion show Saturday, during which dozens of women — many of them scantily dressed in provocative, sexy outfits — wiggled and twirled their way across the stage, displaying merchants' wares, while an obnoxious hawker made her pitch for the products. And I didn't hear anyone complain that using women's bodies and sex appeal to sell products was commercial exploitation.

Chris: The issue of the involvement of S/M lesbians at the festival was also raised this year. What brought that about? And was there a relationship between that discussion and the issue of women-identified pornography raised by *Embrace*?

Sharon: There were connections. S/M dykes had been organizing workshops informally since about 1979, though I don't believe they've ever appeared on the pre-printed lists of workshops. At the first one this year, when they learned that there was going to be a forum to discuss whether the *Embrace* women would be able to speak at all, it was heartening how automatic the assumption was that the S/M dykes had better get themselves to that forum and make sure that these women didn't get trashed without voices being raised in their support.

But then Saturday, simultaneous with

the big anti-porn rally, there was an S/M workshop scheduled on toys, techniques and safety tips. No one disputes that, at this workshop, which was in one of the ordinary workshop areas, one woman volunteered to be tied and cut. And that this was in partial view of passers-by, some of whom reacted very violently... if you'll pardon the pun. Then, a few hours later, at the night stage performance, the rock-and-roll group Carole MacDonald and Witch used quite a bit of S/M paraphernalia and costuming on stage. Coming on the heels of the porn controversy, it fed the rumours that sexual perverts were taking over the festival.

Chris: What kind of fall-out was there from the toys and techniques workshop?

Sharon: Sunday afternoon there was a special workshop organized to deal with it and, incredibly enough, there was a relatively productive exchange between S/M and non-S/M women, with non-S/M women articulating their fears and S/M women and their supporters addressing the need for all of us not to impose closets on one another.

There was a real reluctance on the part of most women to see us imposing standards and ethics on others we don't understand or are afraid of. But again the issue of safe space came up — there were those women who didn't want to deal with what they considered perversions and who were quite ready to deny space to those of us who have to live in double, triple or whatever closets the rest of our lives and who come to Michigan for the safe space to be exactly who we are.

Chris: Is there a real possibility that certain groups, individuals or forms of behaviour could be prohibited?

Sharon: That's certainly the intention of some women, and so is the suppression of discussion, I believe. At the final Sunday afternoon forum on porn, an ad hoc group of women against porn presented a list of demands that centred around their belief that it was unacceptable to let volatile issues even come up.

There were at least four different petitions circulating on the last day: for and against allowing women to promote pornography on the land and for and against the right of S/M dykes to be visible. Unfortunately, the petitions against porn and S/M garnered several hundred signatures, whereas petitions defending the right to these activities had only gathered a few dozen. It's quite clear that the women-against-porn movement has a fairly well-organized and mobilizable apparatus and I think there is a real danger that they'll embark upon massive letter-writing campaigns and other forms of agitation. Unless women defending the rights of sexual minorities mobilize to the same extent, it's a definite possibility that the festival's policies could become much more restrictive.

Chris: But you still feel the festival was, overall, a positive experience for you?

Sharon: Yes, I do. Even when parts of it were really frightening and hard and harrowing. I think I came away with a sense that a majority of the women present were there with an attitude of openness, respect and good faith, even in dealing with other women with whom they may have serious disagreements. And that women who were totally hostile were quite a minority.

Chris: Would you still feel comfortable recommending to, say, an S/M dyke that she go to the festival?

Sharon: Oh yeah, I think that certainly there's no point in relinquishing our claim — "our" in the broad sense — to the space we deserve. Things will be more polarized in future, but in no sense have sexual minorities yet lost the right to be at the festival.



Out in the City

TBP'S GUIDE TO WHAT'S ON IN TORONTO

IN OCTOBER

TV/RADIO

SONJA MILLS

□ "Summer Lovers." A young American couple vacationing in the Greek isles become involved in a *ménage à trois* with a beautiful French girl. CITY-TV, Fri, Sept 21, 8 pm. Uncut version (!) broadcast at 11:30 pm.

□ *Carole Pope and Boy George!* (Well, not together....) "Muchmusic," Canada's first coast-to-coast all-music channel, will be spotlighting Rough Trade Fri, Sept 21 at 2 pm, 8 pm and 2 am, and Sat, Sept 22 at 8 am (if you can get up that early). Culture Club will be on Sat, Sept 29 at 2 pm, 8 pm, 2 am and Sun, Sept 30 at 8 am (so stay up all night....). Channel 28 (Pay TV).

ART

SONJA MILLS

□ *Printmakers Gallery.* Original prints by ten artists featured in Franz Geierhass's new book, *The Creative Act*. Oct 13-28. 97 Winchester St. 923-5513.

□ *The Girls Go Public.* The Sparks Gallery, an alternative, artist-run space owned and operated by Ruthann Tucker and Anna Marie Smith, both active in the women's and gay communities in the city, opens this month, with plans to exhibit photography and other fine art by women. The first exhibition, "The Girls Go Public," a group show by four women photographers, runs from Oct 9 to Nov 2. The opening reception is at 8 pm on Tues, Oct 9 at 1114 Queen St W — everyone welcome. The gallery also welcomes submissions from interested artists. For more info, call 531-1243.

THEATRE

JON KAPLAN

□ *Pope Joan.* Nightwood Theatre plays with the legend of the woman who disguised herself as a man and became pope in the ninth century. Along the way, it takes pot-shots at the current state of the papacy and the idea of women in power. Through Sept 23. The Theatre Centre — in a new location at the Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

□ *Doctor Faustus.* Marlowe's Renaissance drama, about an aspiring man with a greedy appetite for knowledge and all pleasures of the flesh, is done by an all-male cast (as it would have been done originally), including a drag Helen of Troy, the most beautiful woman in the world ("Is this the face that launched a thousand ships?") A Poculi Ludique Societas production. Sept 19, 20, 22, 25-30 at 8 pm; Set 23 at 2 pm. At the George Ignatief Theatre, Devonshire Place (south of Varsity Stadium). 978-8668.

□ *Dressing Gown.* Sky Gilbert's latest work, produced by Buddies in Bad Times, follows a dressing gown through several owners — and what lives those owners lead! Previews Oct 3, runs Oct 5-21. Thurs-Sat, 8:30 pm; Sun, 2 pm. The Theatre Centre, Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

□ *Norman, Is That You?* The Ron Clark and Sam Bobrick comedy about a father with a gay son stars Gale Gordon (Mr Mooney on *The Lucy Show*) as the perturbed parent. Previews Sept 17, opens Sept 20. Teller's Cage, Commerce Court. 862-1434.

□ *Tonight at 8:30.* Centrestage opens its season with a production of three one-act plays by Noel Coward — *Hands Across the Sea*, *Red Peppers*, and *Still Life* (this last one was the basis for the film *Brief Encounter*).

Robin Phillips directs, and the company's members include many actors he brought with him from his Stratford and Grande Theatre days — Martha Henry, Alan Scarfe and Pat Galloway among them. Previews begin Sept 27, regular run Oct 4-27. St Lawrence Centre, 27 Front St E. 366-7723.

□ *A Streetcar Named Desire.* Tennessee Williams's classic is one of the final productions of this season's Stratford Festival. John Hirsh directs William Peterson, Rosemary Dunsmore and Patricia Conolly in the lead roles. Stratford, Ontario. 363-4471 (toll-free Toronto line).

□ *Vieux Carré.* A late, rarely performed Tennessee Williams play about the residents of a 1930s rooming house in New Orleans. An Equity Showcase Production. Oct 10-14 at 8:30 pm. Studio Theatre, Harbourfront. 963-9226.

□ *Shaw Festival.* The early Noel Coward work, *The Vortex*, about the dark side of the "bright young things" of the '20s, runs until Sept 23. October entries include this year's "pocket musical," *Roberta* (fun and fast, with lots of energy from the performers, directed by Duncan McIntosh and Shaw artistic director Christopher Newton; closes Oct 7), and the deserved hit of the season, Thornton Wilder's *The Skin of Our Teeth*, directed by Newton, with a smashing design by Michael Levine and a hysterically large performance by Nora McLellen as the maid Sabina — a role made famous by Tallulah Bankhead (closes Oct 7). Niagara-on-the-Lake, Ontario. 361-1544 (toll-free Toronto line).

□ *The Canadian Opera Company.* The current season opens with Verdi's *Il Trovatore*, a blood-and-thunder work with lots of hummable melodies. Margarita Castro-Alberti sings the soprano heroine; the alternating



THE POPE ON THE TUBE
Rough Trade on Muchmusic Sept 21 & 22

tenors are Ermanno Mauro and Vasile Moldoveanu; Allan Monk is the traditional baritone villain. Sept 29, Oct 2, 5, 8, 11, 14 and 17. Following up is Puccini's *Tosca*, whose central character is a tempestuous opera diva. Alternating in the title role will be Martina Arroyo and Johanna Meier; Giorgio Lamberti and Francisco Ortiz double as the dashing tenor hero; Cornelis Ophof is the (you were expecting something else?) baritone heavy. Oct 13, 16, 18, 20, 22, 24, 26, 28. O'Keefe Centre, Front and Yonge Sts. Ticketron outlets: 598-0437.

□ *Privates on Parade.* The original version of Peter Nichol's play about an army song-and-dance troupe in Malaya, 1948. Tom Kneebone stars as campy Captain Terry Dennis, the role played by Dennis Quilley in the film version (see p 35). Through Sept 29. Theatre Plus, 27 Front St E. 366-7723.

FILM

PHIL SHAW

□ *Another Country.* Thoroughly in the *Brideshead Revisited* mode, this is another evocation of '30s Britain, but it's hardly as coy. It tries hard to answer the question, "Why did the upper-class atmosphere of Oxford and Cambridge breed homosexuals and spies?" In last month's *TBP*, critic Harry Sutherland called this film "mainstream gay cinema at its best." Carlton Cinemas and Cineplex, Market Square. 296-FILM.

□ *Bolero.* To say this is Bo Derek's movie is not necessarily a negative judgment. She searches for ecstasy in the almost innocent 1920s and what transpires is nowhere near as revealing as the advance publicity had it — but it's sometimes lovely, and she always is. Cineplex (Eaton Centre, Market Square, Woodside, Warden Woods and Albion). 296-FILM.

□ *Purple Rain.* Prince has arrived, and his talent — not to mention his sex appeal — is a mystery no longer. The story is the worst in cliché, but having the star cast as the villain is a nice touch, and his whirling-dirvish act in the (too short) concert sequence is superb. At the Uptown, Yorkdale, and Square One Mississauga. 927-SHOW.

□ *Marianne and Juliane.* Few films from anywhere are as impressive as this West German fictionalization of the Baader-Meinhof gang, focusing on one female member and her sister. The combination of family emotion and intellectual rigour is inspiring. Carlton Cinemas. 296-FILM.

□ *The 4th Man.* Dutch director Paul Verhoeven's witty fantasy sees a drunken writer entangled in a bizarre *ménage à trois* — he goes for her, but pursues her boyfriend farther. (See review, p 35.) Carlton Cinemas. 296-FILM.

□ *The Karate Kid (and other kids).* The new young hot American movie stars parade across the screen in airhead abandon — there's Rob Lowe in *Oxford Blues*, Patrick Swayze and C Thomas Howell in *Red Dawn*, Dennis Quaid in *Dreamscape* and Michael Pare in *The Philadelphia Experiment*. Great to look at, but not a rational thought in sight. The only one really worthwhile is *The Karate Kid*, starring Ralph Macchio, the scared little killer from *The Outsiders*. He's full of humour and life in this new flick (but he's saving his real cutes for *Teachers*, due out soon). Uptown, Yorkdale, Square One Mississauga. 927-SHOW.

NIGHTLIFE

● Members of Lambda Business Council

RESTAURANTS

□ *Abundance.* There's a seat waiting for you under the chic condos of The Bentley. 81 Church St. 368-2867.

□ *Bemelman's.* Fashionably cruisy pop singles bar, pricey restaurant. 83 Bloor St W. 960-0306.

□ *Café New Orleans.* Best people-watching perch on one of the cruisiest corners in town (it'll take your mind off the food). 618 Yonge St. 922-2439.

● *Les Cavalliers.* Continental menu, daily specials. 418 Church St. 977-4702.

□ *Chaps Café.* Noon-9 pm, including \$1.99 soup/sandwich lunch special. \$5-\$6 range. 9 Isabella St. 921-3012.

□ *Church Street Café.* Popular brunch locale in the heart of the ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.

● *Crispins/Buddy's.* Innovative cuisine, great wines. Brunch: \$6.95. 66 Gerrard St E. 977-1919.

● *18 East Hotel & Tavern.* Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.



STREETCAR NAMED DESIRE AT STRATFORD: WILLIAM PETERSEN AS STANLEY KOWALSKI

- Oz. See Bars, above.
- Twilight Zone. 185 Richmond St W. 977-3347. New wave. Fri-Sat, \$8; Sun: gay night. \$6.
- Voodoo Club. 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$7.
- The Y-Knot. 488 Yonge, upstairs. Thur 9 pm-1 am, Fri-Sat 9 pm-4 am, Sun 4 pm-9 pm. \$2 cover (\$1 after 11).

ACCOMMODATION

- Cabbagetown Lodging-House and Efficiencies. 300 Wellesley St E (at Parliament). Call Bill or Allen, 961-9320.
- Catnaps Guesthouse. 246 Sherbourne St. 968-2323. Fifteen rooms, waterbeds, TV lounge, pool table and game room, laundry and kitchen facilities, free parking, sundeck, complimentary rolls and coffee. Sun-Thurs, \$25; Fri, Sat, holidays, \$30. Visa/Mastercard.
- 18 East Hotel. 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.
- The Selby Hotel. 592 Sherbourne St. 921-3142. Victorian-style hotel; bars, courtyard, light lunches, maid service, parking, air-conditioning. 66 rooms. 1-2 people with private bath: \$35; without: \$27.

COMMUNITY

- Toronto Gay Community Council. 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

SOCIAL & POLITICAL ACTION

- AIDS Committee of Toronto. See Health, below.
- Bridges. 118 Spruce St, M5A 2J5. Michael Riordon (923-8089). Group connecting lesbian, gay and third world liberation struggles.
- Chutzpah. 730 Bathurst St, M5S 2R4. 489-4662. Group for Jewish gay men and lesbians and friends.
- Coalition for Gay Rights in Ontario (CGRO). Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.
- Committee to Defend John Odamen. 1508-914 Yonge St, M4W 3C8. 925-6729
- Foolscap (Oral History Project). Conducting interviews with gay people. John Grube, 961-8947.
- Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto. 519 Church St Community Centre, M4Y 2C9.
- Gay Alliance at York. c/o CYSF, 1D5 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- Gay Asians Toronto. Box 752, Stn F, M4Y 2N6. Info: Alan at Glad Day Bookshop, 961-4161.
- Gay Association of Maritimers in Toronto. 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.
- Gay Community Appeal of Toronto. Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.
- Gay Community Dance Committee (GCDC). 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.
- Gay Courtwatch. Room 337, Old City Hall (Queen and Bay). 362-6928.
- Gay Fathers of Toronto. Box 187, Stn F, M4Y 2L5. 364-4164, weeknights.
- Gay Liberation Against the Right Everywhere (GLARE). Box 793, M5W 1M2. 2N7.
- Gay SIG. Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- Gay Self-Defence Group. Box 793, Stn Q, M4T 2N7. 466-6020. Organizes courses in self-defence in and outside of Toronto.
- Gays and Lesbians at U of T. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1.
- GEM Gay Community Outreach. Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West. 453-4426.
- GLAO (Gay/Lesbian Action for Disarmament). Box 5794, Stn A, M5W 1P2. 921-1938.
- Glad Day Defence Fund. 648A Yonge St, M4Y 2A6. 961-4161.
- International Gay Association (Toronto). c/o Gay Community Council.
- Lesbian and Gay Academic Society. c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 533-0674 (Linda) or 924-6474 (Alexandra).
- Lesbian and Gay History Group of Toronto. Box 639, Stn A, M5W 1G2. 961-7338.
- Lesbian and Gay Pride Day Committee. Box 793, Stn Q, M4T 2N7. Organizes end of June celebration.
- Lesbian and Gay Youth Toronto. c/o 519 Church St Community Centre, M4Y 2C9.
- Lesbian Incest Survivors Support Group. Info: 964-7477 (Rape Crisis Centre).
- Lesbian Mothers' Defense Fund. Box 38, Stn E, M6H 4E1. 465-6822.
- Lesbian Speakers Bureau. Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- Lesbians Against the Right. Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

continued on page 26

- Fare Exchange. Intimate neighbourhood restaurant, cafe upstairs. 4 Irwin Ave. 923-5924.
- The Fat Squirrel. At Cornelius. 579 Yonge St. 967-4666.
- Fenton's. The one place to go if you've only one place to go (and can afford it). Rub elbows with the establishment. Less expensive room downstairs. 2 Gloucester St. 961-8485.
- Golden Griddle. Pancakes, etc, inexpensive place for Sunday brunch. 45 Carlton St. 977-5044.
- The Griffon Arms. Quiet neighbourhood eatery; cheap evening specials. 117 Dundas St E. 365-9825.
- Jennie's. Chic restaurant. Live music Fri-Sun nights; Sunday brunch. 360 Queen St E (at Parliament). 861-1461.
- La Strega Cafè. Open till 4 am Thurs-Sat. 118 Avenue Rd. 921-6095.
- Lipstick. Daytime meals, burgers, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655.
- Pimblett's. Gaudy, friendly British pub. Imported fun draught, desserts. 249 Gerrard St E. 929-9525.
- Pizza Nova. Pleasant Italian bistro and local gathering spot in the middle of gay downtown — 562 Church, at Wellesley. Live performances. 961-2204.
- Queen Mother Cafè. Comfortably new-wave crowd; imaginative eats. 206 Queen St W. 598-4719.
- Raclette. French cuisine and great by-the-glass wine list. 361 Queen St W. 593-0934.
- Rivoli. Exotic snacks, inventive specials and a great view of the Queen Street crowd from the sidewalk cafè — while the weather lasts. Check the back of the menu for what's going on in their performance space in the back. 334 Queen St W. 596-1908.
- Le Sélect Bistro. Bistro lunches and late night dining. 328 Queen St W. 596-6405.

BARS

- The Barn. 83 Granby St. 977-4702. Casual stand-up leather/denim bar and disco. After-hours Fri and Sat till 4 am (\$2 cover).
- Boots (at the Selby). 592 Sherbourne St. 921-1035. Dance floor, great outdoor courtyard bar (through Bud's).
- Buddy's Backroom Bar. 370 Church St. 977-9955. Chatty, casual stand-up bar, preppy crowd.
- Bud's (at Hotel Selby). 592 Sherbourne St. 921-3142. Raunchy video, dance floor.
- Cameo Club. 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- Les Cavaliers. 418 Church St. 977-4702. Piano sing-along bar, very chatty.
- Chaps. 9 Isabella St (at Yonge). 921-3012. Large upstairs disco, downstairs bar, sidewalk patio.
- Cornelius. 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm weeknights.
- The Hitch'n Post. 529 Yonge St. Bar/ restaurant. Mon-Fri, 7:30 pm-10 pm; Fri/Sat, midnight to 3 am. Sun brunch noon to 4 pm and dinner 5 pm-10 pm. 925-9998.
- Katrina's. 5 St Joseph St. 961-4740. Stand-up bar with dance floor, younger crowd. Fri and Sat to 4 am. Sun T-dances. Cover charge weekends. Dining lounge.

- Oz. 1 Isabella St. 961-0790. Large bar and disco, Intsa lesbians. Also after hours (\$3).

- Parkside Tavern. 530 Yonge St. 922-3844. Men's beverage room, side entrance. Closed Sun.

- The Quest. 665 Yonge St. 964-8641. Upstairs: Rusty's Cabaret, featuring female impersonators (no cover). Downstairs: piano bar, featuring Flo at the keyboards.

- St Charles Tavern. 488 Yonge St. 925-5517. Large beverage rooms.

- The Surfboard Tavern. Lesbian bar, in basement of Hotel California; pool table, dancing, large outdoor patio. 319 Jarvis St (side entrance).

- Together. 457 Church St. 923-3469. Lesbian bar, dining room.

- The Tool Box. Leather club bar with patio, meals. Club night Thurs. 18 Eastern Ave. 869-9294.

BATHS

- The Barracks. 56 Widmer St. 593-0499. Leather/denim. 6 pm-10 am; 24 hours on weekends.
- The Club. 231 Mutual St. 977-4629. 24 hours.
- The Roman's Health and Recreation Spa. 742 Bay St. 598-2110. 24 hours.

DISCOS

- Avalon. 530 Yonge St (where Stages used to be). Wed (\$4 cover) and Fri-Sun (\$7 cover)
- Chaps. See Bars, above
- The Diamond. 410 Sherbourne St. 927-9010. Young and trendy

Fall Fling

Sept. 17-22

Come bare as you dare!

Fling off your summer garb before falling into winter wraps...

- Mon. - Party with Madame Butterfly on Opening Night (Bargain Bar Night)
- Tue. - Marla Lukofsky
- Wed. - Sheri Somerville
- Thurs. - Dear Abby Night with Tabby Johnston
- Fri. - Fashion Show featuring Robert Mann
- Sat. - The Big Bash

Celebrate a
New Season at

BAITS

592 Sherbourne St.

THE



QUEST

TAVERN

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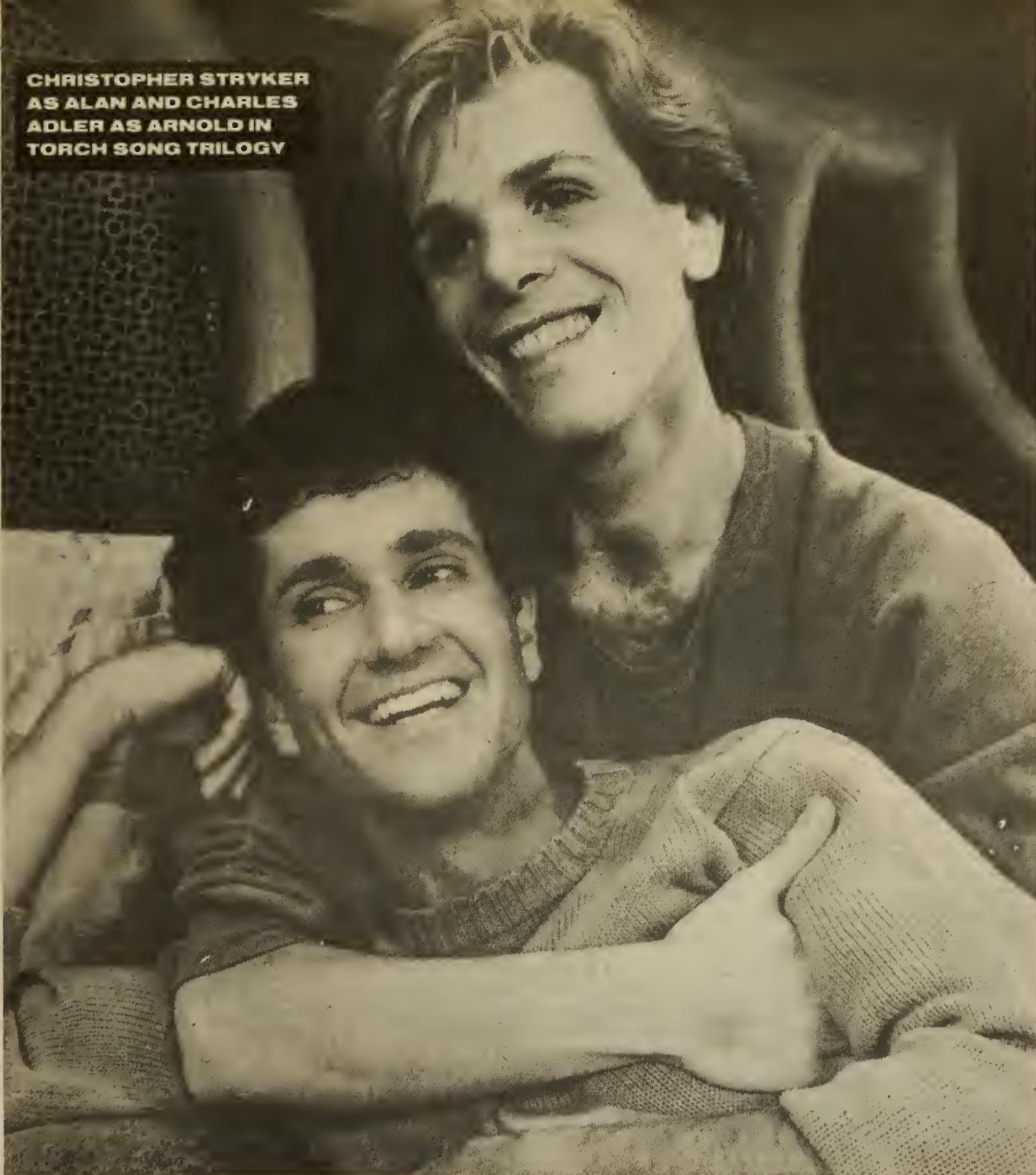
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**CHRISTOPHER STRYKER
AS ALAN AND CHARLES
ADLER AS ARNOLD IN
TORCH SONG TRILOGY**



Alan McGinty talks with cast member Christopher Stryker about

TORCH SONG IN TORONTO

The Tony-Award-winning smash hit, *Torch Song Trilogy*, has finally come to Toronto. Created in the late '70s by Harvey Fierstein, the collection of three plays didn't actually get performed as a trilogy until October 1981, and it went on to become a major Broadway hit.

Torch Song is a refreshing, frank portrayal of the life of a drag queen named Arnold, who, like so many others, is looking for Mr Right. One sure way to gauge the level of frankness and honesty is to stand in the lobby of the stuffy Royal Alexandra Theatre after the first act and observe the trickle of uptight, moralistic denizens of the prim-and-proper set (so numerous in Toronto) fleeing home to the safety of North York, muttering "shocking" or "disgusting." The more open-minded who decide to stick around find the play is mostly hilarious and always captivating.

It chronicles the search for, the finding — and the losing — of Mr Right, a man named Ed who turns out to be a closet case. It moves on to the interaction between Ed, his wife, Arnold and Arnold's new lover Alan, a handsome young model. And finally we meet Arnold's dreaded mother, expertly played by Estelle Getty — you couldn't ask for a better "Jewish mother," New York style. There are many touching and fun-

ny moments in their discussions of David, the 15-year-old gay youth being legally adopted by Arnold.

It's interesting to note what type of people are going to see the play. I had the good fortune of getting Christopher Stryker, who plays Alan, to talk to me about that. "When we first opened on Broadway," Chris says, "we were getting a lot of gay people, because it was publicized as a gay play. It had been running off-Broadway and getting a gay audience — there's a very large gay audience in New York City. Then we started getting reviewed and the word of mouth was so great that everyone started coming. And now in New York, the audiences are straight!"

When asked to compare the New York and Toronto crowds, Chris said some fairly predictable things: "The New York audiences are a little more sophisticated. Toronto audiences are... I don't know... they're sort of apprehensive." He didn't think there were many predominantly gay crowds, based on his sense of audience reactions. And the critical response here was a little disappointing to the cast, Chris says. It wasn't bad, but it wasn't great; perhaps our reviewers are apprehensive, too.

With *Torch Song* having such a high profile, it might seem that the actors in

the play risk a (still) deadly form of typecasting: gay character. There's still a lot of homophobia out there in theatreland: "Some of the actors who've done the play have been sort of typecast, and this is really a shame," Chris says. "A lot of the casting people in California and New York are sort of... I hate to say bigotted, but...." Chris himself has been more or less spared this fate — he's landed a role in a major Hollywood movie where he gets to play a psychopathic killer.

Straight, of course. The film, as yet

untitled, should be out next February.

It also turns out that Harvey Fierstein himself was in Toronto for the first three days or so of the local run, and he liked what he saw (on stage). For those who have been following the *Torch Song* story, it seems that Harvey will not be going to London after all, but will stay in New York to star in the film version, due to go into production in the late spring of 1985.

Chris Stryker and the rest of the National Touring Company are now off on a year-long round of North American stops, of which Toronto was the first (Montreal and Quebec City are also on the list). If you missed *Torch Song* this time around, you needn't worry — the company will be back in Toronto once again before the year is out. □

You find them all at



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Out in the City

CALENDAR OF EVENTS IN TORONTO FROM WEDNESDAY SEPTEMBER 19 TO WEDNESDAY OCTOBER 31

C
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TUES/SEPT 18

□ **Autumn Pool Tournament.** Watch some of the best pool players in the city as they compete for the \$1,500 prize, every Tues night from 9 pm-11 pm, at Buddies, The Barn, Chaps, Boots, the Tool Box, and the Hitch'n' Post. About 100 contestants are expected. Home series at bars; one week away, one at home. For last-minute entry, check any of above bars.

□ **Freedom to Read Week.** Alice Munro, June Callwood, W O Mitchell and others will read from the favourite banned works tonight, the highlight of Freedom to Read Week at Harbourfront. The week is organized by the Freedom of Expression Committee of the Book and Periodical Development Council, to inform the public about censorship and its erosion of intellectual freedom. Further info: 445-7872.

WED/SEPT 19

□ **Dr Faustus** opens tonight at 8. See Theatre.

THURS/SEPT 20

□ **Women's Archives Open House.** The Canadian Women's Movement Archives shows off their new office and their growing collection, from 4 to 7 pm. 455 Spadina Ave, Suite 215. Refreshments. Info: 597-8865.

□ **Advanced Self-Defence Course.** Organized by the Gay Self-Defence Group. 519 Church St Community Centre, 7 pm. Info/registration: 466-6020. Cost: \$45.

□ **Norman, Is That You?** See Theatre.

FRI/SEPT 21

□ **The Sisters Celebrate the Autumn Equinox.** All are invited to a special evening hosted by the Sisters of Perpetual Indulgence. As well as the "holy rituals" attendant upon this astronomical event, they will be serving tea and cookies, and encouraging revellers to raise their voices in song. Admission: gratis. 519 Church St Community Centre, East Room (on ground floor), 7-9 pm.

□ **Rough Trade** on Muchmusic. See TV/Radio.

□ **Summer Lovers.** See TV/Radio.

SAT/SEPT 22

□ **Take Back the Night March.** Rally at 7 pm at Cawthra Park, 519 Church St Community Centre; march at 7:30 pm. Women only. Organized by the Toronto Rape Crisis Centre. Childcare available at the 519. Info: 964-7477. Followed by....

□ **Street Beat Strut!** A dance for women, presented by the Toronto Rape Crisis Centre. Refreshments. 9 pm-2 am at the Party Centre, 167 Church St. Tickets \$6 at door (more if you can, less if you can't), or \$5 from Toronto Women's Bookstore, SCM, Glad Day Books, the Surfboard Tavern, and TRCC. Wheelchair-accessible to building, not to washrooms. Childcare available by calling 964-7477 by 5 pm Friday.

□ **Chutzpah's Jewish New Year Party.** At

MARCHING TO TAKE BACK THE NIGHT • SAT, SEPT 22

The march will centre on The Track, with a focus on harassment and violence against hookers



Steve's Place, 9 pm. Info: 489-4662.

□ **Paint Yer Burger!** All the draught and burgers you want for \$10. 4-8 pm at the Tool Box, 18 Eastern Ave.

MON/SEPT 24

□ **New Joggers Group.** First meeting, for people interested in regular running outings. Info: Out & Out Club, 927-0970.

TUES/SEPT 25

□ **A Salon des Arts.** The Lesbian and Gay Academic Society revives an old tradition with an entertaining evening of music, drama, poetry and comedy, featuring Ian Young, David Roche, Faith Nolan and others. Also art by JAC, Phyllis Waugh and Ruthann Tucker will be on view. Licensed. Wheelchair-accessible; interpreted for the hearing-impaired. The Quadrangle, Hart House, 7 Hart House Circle, U of T. Info: Alexandra (924-6474) or Linda (533-0674).

WED/SEPT 26

□ **Toronto Gay Community Council.** Meeting to discuss the future of the council. 7:30 pm at the 519 Church St Community Centre. 533-6824.

THURS/SEPT 27

□ **Tonight at 8:30.** Previews begin tonight at Centrestage; regular run begins Oct 4. See Theatre.

FRI/SEPT 28

□ **MCC Festival of Love.** Weekend of special events hosted by the Metropolitan Community Church of Toronto, with guest preacher Rev Dolores Berry, Pastor of MCC Portland. Tonight: service at 7:30 pm, with reception following. Info: 536-2848.

□ **Gay Fathers Potluck Supper.** 7:30 pm. Info: 364-4164.

□ **Car Camping Weekend.** Through Sun. Info: Out & Out, 927-0970.

SAT/SEPT 29

□ **MCC Festival of Love.** (See Sept 28.) Tonight: Buffet, cabaret and dance, from 6 pm. \$20/person. Dance only: \$6.50 at door, from 9:30 pm.

□ **The Canadian Opera Company's II Trovatore,** tonight through Oct 17. See Theatre.

□ **Culture Club** on Muchmusic. See TV/Radio.

SUN/SEPT 30

□ **First Annual Health Fair.** Sponsored by Gays in Health Care, with seminars on homophobia (12:30 pm), AIDS (2 pm) and aging (3:30 pm); workshops from noon on massage therapy, transsexualism and breast self-examination, and from 3 pm on reflexology, relaxation therapy and Shiatsu. Plus lots of displays and food. Donations gratefully accepted. Noon to 5 pm. Oakham House, 63 Gould St.

□ **MCC Festival of Love.** (See Sept 28.) Today: services at 11 am (with brunch following, \$3.75/person), and 7:30 pm. Singspiration 15 minutes before service.

□ **Lutherans Concerned.** Meeting to attend a local morning service, and brunch thereafter. Info: 925-0926.

MON/OCT 1

□ **Glad Day Bookshop III.** The popular gay book and magazine store continues its descent down Yonge, opening today at its third location, 598A Yonge St. Info: 961-4161.

WED/OCT 3

□ **Dressing Gown.** Sky Gilbert's latest work previews at the Theatre Centre tonight; regular run begins Oct 5. See Theatre.

□ **Lutherans Concerned/North America.** Social evening and update on activities. Info: 925-0926.

FRI/OCT 5

□ **Tapawingo Women's Camp.** Thanksgiving weekend near Parry Sound. Hike, canoe, plus great food and company. Cost: \$85, includes accommodation and meals from Fri evening to Mon lunch. Call Susan, 921-4755 for further details.

□ **Riverdale Volleyball League** launches its new season. Plays every Friday, 6:30-9:30, at Castle Frank High School from now till May. Info at Buddy's or The Albany, or write TSA (see Sports).

□ **Thanksgiving Cottage Weekend.** Through Mon, at French River. Info: Out & Out, 927-0970.

TUES/OCT 9

□ **WOODS Planning Meeting.** The bimonthly meeting of the Womyn Out Of Doors recreation club, to plan events for November and December. "Most of the discussion and planning for events and activities is done at the meeting, so if you have an interest or an idea, bring it (and you!) to the evening." 519 Church St Community Centre, 7:30 pm.

□ **Chutzpah.** Succah construction and decorating at Joel's place, 7:30 pm. Info: 489-4662.

THURS/OCT 11

□ **Gay Fathers of Toronto.** Meeting at the 519 Church St Community Centre, 8 pm. Info: 364-4164.

□ **Chutzpah.** Planning meeting at Howard's, 8 pm. Info: 489-4662.

SAT/OCT 13

□ **Bicycle Tour of Toronto.** Organized by the Out & Out Club with Buffalo's GP Hike & Bike Club. Info: 927-0970.

□ **Chutzpah Dinner.** The gay Jewish group will be gathering at the Korona Restaurant, 493 Bloor St W, at 7:30 pm. Info: 489-4662.

□ **The Creative Act.** Book signing/meet the author. See Art.

MONDAYS

□ **The Women's Group.** Support group for lesbians, 8 pm. 519 Church St Community Centre. Info: Raechele, 936-0527.
□ **Defensercise.** Two hours of exercise, self-defence and fun, hosted by Toronto Gay Patrol. Free. Wear running shoes, loose clothing and don't eat 45 minutes before session. 519 Church St, 7:30 pm.
□ **Overeaters Anonymous.** For gay men and lesbians. 519 Church St Community Centre, 7:30 pm.

TUESDAYS

□ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.
□ **Lesbian and Gay Youth Toronto.** 7:30 pm, 519 Church St Community Centre.

WEDNESDAYS

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair-accessible. 7:30 pm.
□ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

□ **Zami.** New group for black and West Indian lesbians and gay men. 519 Church St Community Centre, 8 pm.
□ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

WEEKENDS

FRIDAYS

□ **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.

SUNDAYS

□ **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 5 pm. Wheelchair-accessible. 960-3997.
□ **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair-accessible; services on first Sun of each month signed for the deaf. 730 Bathurst.
□ **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 489-4293 (days) or 248-1733 (evenings).
□ **Lesbians of Colour.** 7:30 pm. Info: c/o Box 7289, Stn A, M5W 1X9.
□ **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

PHONELINES

□ **Alcoholics Anonymous** 964-3962
Lesbian and gay groups.
□ **Gaycare Toronto** 243-5494
Seven days a week, 7-11 pm.
□ **Lesbian Phoneline** 960-3249
Tues 7:30-10:30 pm.
□ **Gay Community Calendar** 923-GAYS
□ **Gay Courtwatch** 362-6928
□ **Gay Fathers of Toronto** 364-4164
Mon-Fri, 7-10 pm.
□ **Spouses of Gays** 967-0597
Wed and Thurs 6:30-8:30 pm.
□ **Toronto Area Gays (TAG)** 964-6600
Mon-Fri 7-10 pm.
Counselling, info.
□ **Bisexuals International.** (215) 425-3894 (Philadelphia).

□ **CIRPA** 960-6318
Citizens' Independent Review of Police Activities 24-hour confidential hotline.
Trouble with the police? Call us first!

BO DEREK IN BOLERO • "IT'S SOMETIMES LOVELY, AND SHE ALWAYS IS"

SUN/OCT 14

□ **Annual Succoth Party.** Hosted by the gay Jewish group Chutzpah. At Joel's place, 2 pm. Info: 489-4662.

□ **Credit River Hike.** Organized by Out & Out, with Buffalo's GP Bike & Hike club. Info: 927-0970.

WED/OCT 17

□ **AIDS Committee of Toronto Annual General Meeting.** All welcome. 519 Church St Community Centre, 8 pm. Info: 926-1626 (9 am-5 pm).

□ **Lutherans Concerned.** Meeting in a member's home, with guests from another local gay religious group. Info: 925-0926.

THURS/OCT 18

□ **Pub Night at Buddy's.** Hosted by the gay recreational club Out & Out — everyone welcome. 370 Church St, from appx 9 pm.

FRI/OCT 19

□ **Book Launching.** New books by Vancouver poets Betsy Warland and Daphne Marlatt will be presented, as well as the authors. Refreshments served. Toronto Women's Bookstore, 73 Harbord St, 7:30 pm. Info: 922-8744. (See also Oct 20.)

SAT/OCT 20

□ **Reading/Performance.** Vancouver poets Betsy Warland and Daphne Marlatt (see Oct 19) present an evening of their material at A Space, 204 Spadina Ave, 8 pm. Free admission.

□ **Out & Out Winery Tour.** Joint outing with Gay Equality Mississauga. Info: 927-0970.

SUN/OCT 21

□ **Car Rally.** The Out & Out Club have hired a professional car rally organizer to lead a merry crowd through a scavenger hunt in northwest Toronto. Info: 927-0970.

□ **"Reading Out: An Investigation of Female Forms Through Regenerative Routes/Roots."** A workshop for fifteen women, open to writers and visual artists. Info: Ellea Wright at the Toronto Women's Bookstore, 922-8744.

WED/OCT 24

□ **Canoe Reunion.** Anyone who took part in an Out & Out canoe trip this year is invited to an evening of slides and chat. 927-0970.

THURS/OCT 25

□ **Gay Fathers of Toronto.** Discussion group, 8 pm. Info: 364-4164.

FRI/OCT 26

□ **Tohermory Cottage Weekend.** Organized by Out & Out, with the GOOD Club of Kitchener-Waterloo. Through Sun. Info: 927-0970.

SAT/OCT 27

□ **Monster Masque: A Lesbian and Gay Dance.** Sure to be one of Toronto's raddest Hallowe'en spectacles, organized by the Gay Community Dance Committee. Over a thousand people are expected to take part. Licensed; costume prizes. Two dance floors:

upstairs, disco and rock with DJ Bob Harrison, with sound, lighting & laser by Lightwriter; and new wave/women's music downstairs, with DJs Barb Droese, Ilona Laney and Dave Nash. 9 pm-5 am at The Concert Hall, 888 Yonge St. Tickets \$7.50 advance (from Glad Day Bookshop), \$8.50 at door, \$5 after 1:30 am. All proceeds to 29 lesbian and gay community groups.

□ **Dale Spender.** The noted author of several books about feminist theorists, language, education and the history of the women's movement will be speaking at 8 pm, in the Faculty Lounge, 7th floor of the Faculty of Library Science Building at Robarts Library. Hosted by Oxford University Press, Resources for Feminist Research and the Toronto Women's Bookstore. Admission \$3. Info: Ellea Wright at the Women's Bookstore, 922-8744.

SUN/OCT 28

□ **Cabbagetown Group Softball League Annual Meeting.** Nominations for election of officers, and discussion of changes to constitution. Big issues this year are whether to affiliate with the North American Gay Amateur Athletic Alliance, and whether to maintain the competitive/recreational split.

□ **Chutzpah's Monthly Brunch.** The gay Jewish group will be gathering at the Golden Griddle, 45 Carlton St, at 1 pm. Info: 489-4662.

□ **Lutherans Concerned.** Meeting to attend a local morning service, and brunch thereafter. Info: 925-0926.

WED/OCT 31

□ **Lutherans Concerned.** Reformation Day/All Saints Day service. Info: 925-0926.

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STNA TORONTO M5W 1X9 • DEADLINE FOR THE NOV ISSUE: WEDNESDAY OCT 10 1984

SOCIAL/POLITICAL ACTION

continued from page 21

- Lesbians of Colour.** Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9.
- Metamorphosis.** Box 5963, Stn A, M5W 1P4. Transsexual counsellor and services.
- New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7 964-1049.
- New Dimensions.** Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- Osgoode Gay/Lesbian Caucus.** York University, 4700 Keele St, Downsview, M3J 2R5 532-2443 (Peter) or 463-4721 (Shelley).
- Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- Parents of Gays Mississauga.** c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harnet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).
- Spouses of Gays.** 206 St Clair Ave W, M4V 1R2. 920-5546 (Caryn Miller).
- Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.
- Zami.** New support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info: c/o Box 7289, Stn A, M5W 1X9.

HEALTH & SOCIAL SERVICES

- AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4. 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS.
- Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- The Centre for Sexually Assaulted Males (SAM).** Box 597, Stn D, M4A 2P4. 928-0772. Phonelines open 7 pm to 5 am.

- Gaycare Toronto.** c/o Christos MCC, Box 1193, Stn F, M4Y 2T8. 243-5494, 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Group sessions.
- Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- Gay Fathers of Toronto.** Phoneline: 364-4164, 7-10 pm, Mon-Fri.
- Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre. 978-3977.
- Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VO info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.
- Lesbian Phoneline.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- Toronto Area Gays.** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri: 7 pm-10 pm.
- Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

RELIGIOUS

- Christos Metropolitan Community Church.** Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.
- Chutzpah.** See Social/political action listings.
- Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.
- Lutherans Concerned.** c/o Edward Schlauch, 980 Broadway Ave, Apt 2309, M4K 3Y1. 925-0926 (David). Support and fellow-

ship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.

- Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 536-2848. Christian church with special ministry to gay community.
- Seventh-Day Adventists Kinship International.** For past and present gay and lesbian Adventists. c/o Jeremy Young, Box 408, Stn C, M6J 3P5.
- Spirit.** 730 Bathurst St, M5S 2R4. 482-1817. Support group for gay and lesbian Salvationists and friends.
- Toronto Organization of United Church Homosexuals.** Box 626, Stn Q, M4T 1L0.

NUN OF THE ABOVE

- The Sisters of Perpetual Indulgence.** Drawer OPI, c/o Box 7289, Stn A, M5W 1X9.

PROFESSIONAL

- Association of Gay Social Workers.** c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.
- Gays in Health Care.** Box 7086, Stn A, M5W 1X7. 920-1882. Gay men and lesbians working and training in health-care delivery and research.
- Toronto Lambda Business Council.** Box 513, Adelaide St Stn, MSC 2J6. Non-profit guild with over 70 members; publishes directory twice a year.

SPORTS

- Cabbagetown Group Softball League.** Box 1113, Stn F, M4Y 2T8.
- Judy Garland Memorial Bowling League.** Info: bulletin boards in bars, or write c/o TSA (below). Sept-May season (Mon and Thurs evenings); also summer league.
- Not-so Amazon Softball League.** All-lesbian recreation league. Info: 967-7440 or 466-9341.

Out and Out Club. Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.

- Pool Bar League.** Info at most bars, or write c/o TSA.
- Riverdale Curling League.** Write c/o TSA.
- Riverdale Volleyball League.** Oct-Mar season begins Oct 5. Info at Buddy's, the Albany, or write c/o TSA.
- Rotators Curling League.** Write c/o TSA.
- Salukis.** All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.
- Toronto Historical Bowling Society.** Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.
- Toronto Sports Alliance (TSA).** Box 1113, Stn F, M4Y 2T8.
- Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

PUBLICATIONS & INFORMATION

- Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- Bisexuals International (Philadelphia).** (215) 425-3894.
- The Body Politic.** Box 7289, Stn A, M5W 1X9. 364-6320. National lesbian and gay monthly.
- Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 364-2759.
- Canadian Women's Movement Archives.** Box 928, Stn Q, M4T 2P1. 597-8865.
- Gay Community Calendar.** Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- Gayline West.** 453-GCCD. Community info for Mississauga and parts west of Metro.
- Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6. Moving Oct 1 to 598 Yonge St, 2nd fl.
- Grapevine.** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defense Fund newsletter. 2-3 issues/year.
- Lesbian/Lesbiennes.** National newsletter. 367-0589 (Kerry).
- Metamorphosis.** Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.
- Rites.** Magazine for lesbian and gay liberation. Box 65, Stn F, M4Y 2L4.
- Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.
- Toronto Women's Bookstore.** 73 Harbord St, M5S 1G4. 922-8744.
- The Web.** 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

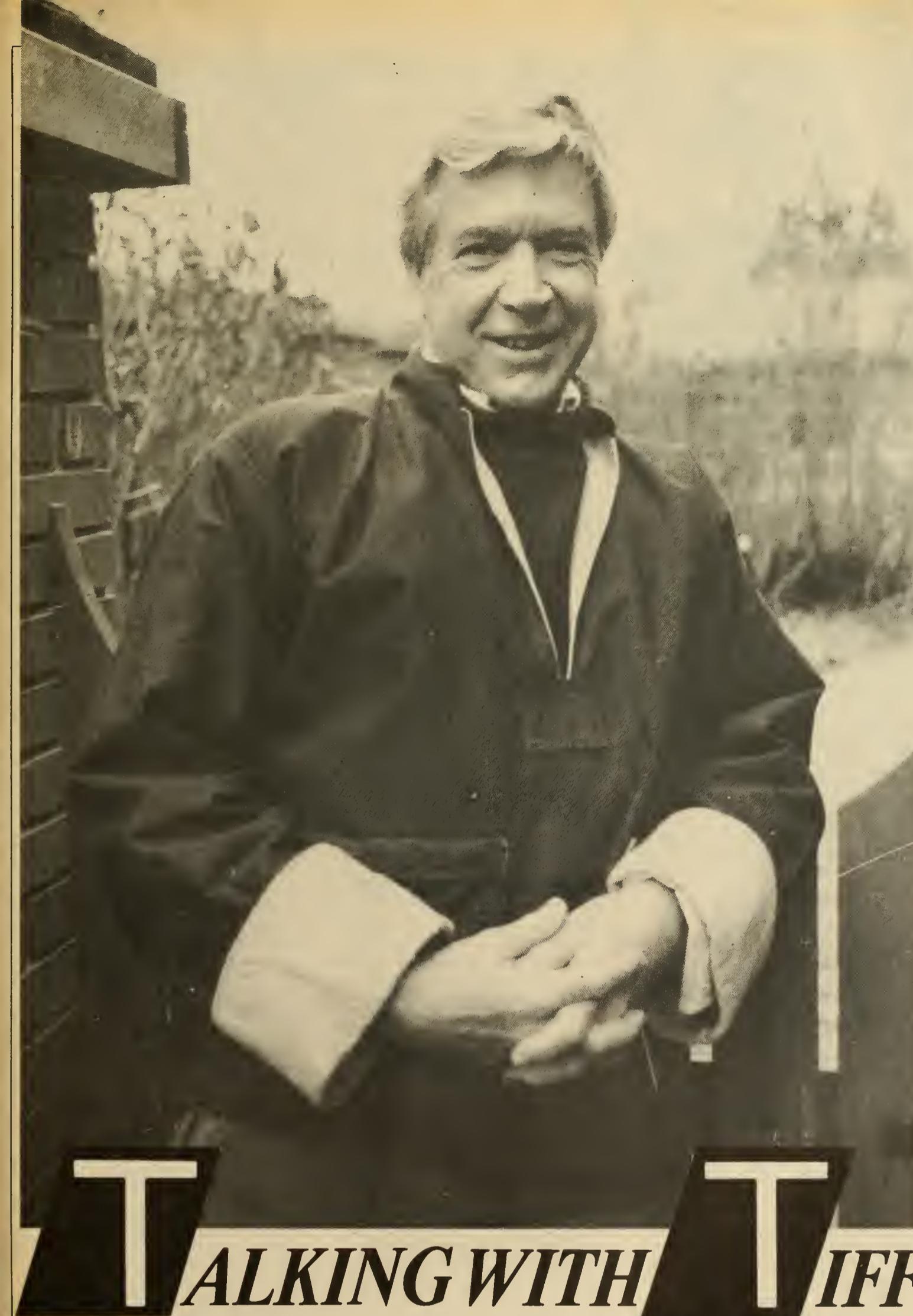
WOMEN'S RESOURCES

The following is a select list of women's services in Toronto of particular interest to lesbians.

- Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9. 532-8860.
- Fireweed.** Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
- Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynaecological info. VO and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
- International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.
- Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
- Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
- Nellie's Hostel for Women.** 275A Broadway Ave, M4M 2GB. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- Power and Trust, S/M.** Call it what you want. Toronto lesbian S/M support group now in formation (and we don't have a name yet!) For further info, send SASE to Drawer E600, Box 7289, Stn A, M5W 1X9.
- Sistering.** Drop-in centre for transient women. Counselling and referrals for housing, doctors, social agencies, etc. Free coffee and lunch in a non-threatening, supportive atmosphere. Mon-Fri, 8 am-4 pm. Scadding Court Community Centre, 707 Dundas W (at Bathurst). 366-0001.
- Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.
- Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2.
- Toronto Differently Abled Women's Accessibility Committee.** 929-9327 (weekday mornings).
- Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.
- Toronto Women's Housing Co-op.** Coming soon. Info: 921-4755.
- U of T Women's Newsmagazine.** For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- Women in Trades.** c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
- Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
- Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.
- Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.
- Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes.
- Womensports.** Women's sports store. 561 Mt Pleasant Rd (s of Eglinton). 481-2531.
- Womynly Way Productions.** 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to the city.

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The author of *The Wars* and *Famous Last Words* reflects on coming out, coming to terms with booze, and on the future of being gay. **Gordon Montador** spends an afternoon at home with **Timothy Findley**



TALKING WITH TIFF

August 1984

I'm sitting in a hotel bar in Halifax, remembering the November afternoon when I went to Cannington, Ontario, to talk with Timothy Findley and his lover Bill Whitehead. It was a conversation long postponed — the first time an interview was suggested, Findley was hard at work completing his fourth novel, *Famous Last Words*, and shortly thereafter, I went south for a couple of years. During that time, his fame compounded geometrically. The *Wars* may have won the Governor General's Award, but this was only a prelude to his winning the hearts of every critic and journalist in the country. The proud public profile of Timothy Findley, novelist, eccentric (those ubiquitous twenty-seven cats!) and openly gay man, was developed at the same time that the bath raids, the *Body Politic* trials, and

who knows what other troubles were dominating the news pages. If the personal is the political, then Findley was the most successful politician of us all.

I'm no journalist, no interviewer; I would, as I said to Findley at the time, much rather sit and chat without a tape recorder at my side. That Saturday afternoon, in their rambling, added-on-to 19th-century farmhouse northeast of Toronto, the charms of Bill and Tiff's real, ordinary life overwhelmed my questions. There were many cups of tea, a real Canadian winter-afternoon lunch. But you can't hold a tape recorder up to the walls of books, the paintings, the yellow fields and the endless gray sky, or even to the twenty-seven cats and two dogs, and get a story. So we're left with what is here — and happily, Timothy Findley is never dull.

— Gordon Montador

Gordon Montador: Two of your characters, Mauberly, who narrates *Famous Last Words*, and Robert Ross in *The Wars*, are confronted with the end of the world as they knew it, and both of them exhibit a kind of gentility that harks back to a world that was lost. How much do you feel the loss of that world?

Timothy Findley: I was brought up on a loss, Gordon. Both my grandfathers had money, and they were both fairly extraordinary people. I gather from stories that strangers tell me, and family too, that grandfather Findley was absolutely remarkable, marvelous. Not a word about him that doesn't make you crawl with "Goddammit, why did you die before I got to my confrontation

with you!" He died of the most monstrous kind of cancer you can have, and my grandfather Dole lost everything, including his marriage, his children. It was total Greek tragedy, so that my family had virtually lost everything — that's the kind of people I grew up with, whose minds were always in a sense elsewhere, in another time.

They weren't dreamy, soft people. My mother and father were in their own way quite extraordinary people because they survived all of this, and they survived it intact. And they helped me to survive, because they had all sorts of standards to live by for which we hadn't the means, but nonetheless we lived by those standards. We lived in houses. The clothing was always second-hand, which was very hard — pretending is hard for kids, you don't want to go around pretending you're something you're not. So I suf-

fered from that loss, and my nostalgia is through that avenue, rather than through any loss that I have personally endured. The loss of what was always presented to me as so wonderful, so magical.

GM: And what should be still, presumably, if they were maintaining these standards.

TF: Yes it was what should be, but you were always informed that the only way it could be was if there were these extraordinary people, and there are no more extraordinary people.

GM: And was that definite?

TF: That was that, you're never going to get back there because there aren't any more extraordinary people. And then, Hitler had begun to dismantle the world, and we grew up with that.

TF: Was it an unhappy time?

GM: No, no, I had the most wonderful private world that I've lived in all my life. I started being hit (now, I say this with great respect and without any sense of complaint; I look on these things as perhaps the things that have saved me as I've gone on) — as soon as I was born I was hit with all sorts of diseases and physical problems, so consequently to survive was something I had to do eight times over every time I turned around, and my parents had to help me do it. So our connection was one of "Now how do we make you live?" and I was looking up from bed and saying (*laughter*) "What is this one about?" I had these double mastoids that were full of poison, and used to try to do this (*rolling motion with head*). The pain was appalling, I would make noises that turned into singing, and every night until I was twelve I sang myself to sleep with this rolling motion.

GM: Songs that you made up?

TF: Yup. And with them, stories, images. It was a terribly private world, the real world being filled with difficulties, but with terrific people.

GM: So it was happy but difficult. But the illnesses didn't make you retiring, or reluctant, you left school at fifteen or sixteen — you didn't complete high school at Jarvis Collegiate.

TF: No. I went off to study dancing and I worked at Massey Harris.

GM: How long did you do both?

TF: Not really a very long time, about a year and a half. Then I started getting amateur theatre work, so I had to quit that kind of work. I got a job at the stock exchange, where I could do a play and then go back.

GM: What was the response of your family? Had there been artists in the family?

TF: No, no. My father loved books, he adored poetry. He would come into our rooms — one of my best memories of my dad was as a voice in the dark with a glowing cigarette end. You could see the cigarette moving and I'd ask him to draw things with the glowing cigarette. He was usually a bit tight which made it in a way wonderful because the poetry would just roll out of him as he ranted in the dark, a lot of Tennyson, but also Eliot, the story-telling Browning.... And painting, we were always taken to see paintings, and of course you always went to the symphony. All of that is very much a part of where I come from, but at the same time to be one... no! We won't have this (*laughter*), not in the family, it's something you look at but you don't do it. I mean it was sheer, unadulterated social pressure. If you did it, you were peculiar.

GM: "You were peculiar" — did that mean gay?

TF: Because I danced there was that danger, very much, but I made the mistake (and it was a mistake) of telling my



"The only people you ever heard about were way off in Paris, or Oscar Wilde.... And then slowly you realized that there was a bar in the King Eddy... and then I began to meet the most wonderful people in my life. ...they'd been going on like this all their lives, of course, but I didn't know it. Someone had to tell you, that's how secret it was. It was like being a spy."

parents that I was.... well, now, we're going to have the argument now about this word gay....

GM: It doesn't have to be an argument.

TF: Yes, it's pointless, some people use it — some people don't. I don't because I don't feel it's an adequate description of what I am. I feel as if I knew it all my life, my physical attraction to men was something I can remember from four or five years old, from whenever you really realize you're an individual. You're walking around and these are your eyes, not somebody else's, and you've stopped looking at what your parents tell you to look at and you've started seeing your own things. And making up your own mind that back there under the sofa is something they don't know about, and why don't they know about it. I felt an overwhelming need to tell them.... I couldn't bear not to share it. And I never went around thinking there was something wrong with me. It was always a question of what am I going to do about this, how am I going to make this work.

GM: So you started by telling the people who were closest to you, your family.

TF: Yeah, and my mother wasn't... I think she reacted more privately, "Oh dear, what does it mean? There'll be no... children?" or things like that. I don't know what she thought, I really don't, but she didn't react badly, there was no "How could you be, how awful." But my father... it was very hard, it was his responsibility as he saw it to carry on the honour that had died with his father and his wonderful brother. I was carrying an awful load of that.

And yet he had the curious attitude of, aren't artists wonderful people.... But not my son? But not my son.

GM: Now when you left school at six-

teen, had you come out to your family by then?

TF: Yeah, by then they knew. By then I was active, I was having a full life and that was very difficult, because when you're in a high school situation with a lot of very macho boys it isn't something that your fool around with. I don't know that they hated me, but I must say I had a lot of hatred for them because I saw through the pose — I don't mean that in a superior sense at all — what I mean is I kept thinking you son-of-a-bitch, why are you lying, what is all this lying about what you're doing? You couldn't be friends with anybody whose whole life was a lie, and that's what got to me, and I was so glad to get out of there into a world where there were adults. I'd been so happy with all my friends before they achieved puberty, there was nothing wrong then, we had the most wonderful time. But as soon as we hit puberty the schism had to happen. I wasn't one of them anymore.

GM: And you weren't prepared to mask your life to become one of them?

TF: No. And I had a friend who I could see was gay, and that it was making his life absolute hell, but there was nothing I could do because he wouldn't come out of his shell. We couldn't be lovers (a ridiculous word to use for kids of that age) — we couldn't do anything because he was so terrified, and I hated that, right away I began thinking, this is not right, that he should have to go through this. He went straight on through to marriage, the whole number. I mean marriage that really wasn't wanted at all. When I got married I wanted to get married, I really loved the woman I married — and the marriage didn't work, and that's another story and another thing. But he had to marry someone he didn't love, and didn't have any craving for at all.

GM: But you were out. Was there a community then, an artistic community that made room for you, or a burgeoning gay community that made room for you, or that you attached yourself to?

TF: It happened in two ways and I don't know enough about other people's stories in that time; in that time it was something you simply could not be. There was no public place for it at all. The only people you heard about were way off in Paris, or Oscar Wilde. You still lived with that. And oddly enough when you heard about Oscar Wilde, the way they told the story you didn't really know that it was homosexuality that Oscar had done, it was all connected with dope, and *The Picture of Dorian Grey*, and look what you'll look like dear if you go anywhere near those people. It was all that. And of course you'll be laughed at, everybody thought.

Even in the theatre you were very, very cagey. I didn't have a love affair with anyone in the theatre until I was twenty, and there was a time when Bill and I, in the early '60s — Bill was producing and I was acting in a company that he'd hired, and he said "Of course we'll share a hotel room," and I said "We can't do that." I literally said to him, "Bill, it's too blatant, everyone will know."

GM: Did everyone know?

TF: Of course! Now it seems insane, that you couldn't do that, particularly in the company of actors. But what there was, was the very secret company of men in parks. The ravine, the Don Valley, was full of them and that's really the only contact you could have. I can remember once, much later, it must have been when I was eighteen or nineteen or even later than that, one guy saying to me, "Have you ever been to Letros?" (*a gay lounge on King Street, near the King Edward*

Hotel) I didn't know there were such places, and it took me a very long time to go there, because you had to walk in off the street.

And then slowly you realized that there was a bar in the King Eddy, and also you slowly began to realize that there was a segment of another beer-drinking place, and then I began to meet the most wonderful people in my life, to that time, and they were artists.

GM: Painters?

TF: Yes. They'd all been abroad. They'd all enjoyed the kind of freedom that you couldn't have, they'd been going on like this all their lives, of course, but I didn't know it. Someone had to tell you, that's how secret it was, and you realized, there was a community, that it was always high up in there where that light is burning. There are twelve of them my dear, Migod, some of them come from the best families in Toronto, etc, etc. Nobody knew. And so it was surrounded with secrecy. It was like being a spy.

I hope people don't have to go through that kind of thing now, it's so silly, but I'm sure they do. The stigma is still the same, although the world you can move in is so much wider.

GM: I don't think I'd use the word stigma, though. In all of the interviews with you that I've read, while occasionally there's a not very educated remark linking homosexuality to drinking, for the most part the press has been very accepting of you and Bill, it's almost as if you're everyone's favourite couple.

TF: No, I don't mean that, I mean there's a stigma that other people endure. I don't have this problem among my friends, or with the world I live in, but I'm going to be enormously glad when it stops being a part of why people want to know about me, because I now cannot go on TV without it being brought up. What I want always to say to them — and you must know this, I know I'm not alone in saying this — is "Do you people, when you go to interview Margaret Atwood, do you ask her 'Oh, you like men do you, isn't that interesting. Tell me what you do, and tell me when this began, this affiliation with men, and tell me all about how it's affected your relationship with your family, and what do your friends say and does it get into your work....' How dare they make the assumption that they don't have to ask her those questions, if they have to ask me? What do they mean, does it affect my work? Of course it affects my work, it's coming out of *who I am!* (*laughter*) But I know that it will be wonderful for us all when it ceases to make any difference, other than the wonderful importance it has in what it does for us.

GM: Do you see that? Do you think that the expansion of liberty North American homosexuals enjoy is going to continue?

TF: No. Alas, I think we are entering a very dark stage. Every once in awhile we're allowed to see a little light, but when we come back the darkness has grown. It's grown in so many areas. A very quick example is the acceptance that a lot of the American public — and the Canadian public too — have given to the fact that Reagan banned the press from the invasion of Grenada. They not only accept the fact, they're cheering it. And they're now saying, "Lead us, anywhere you want, just don't tell us, we don't want anything except to be told how wonderful we are."

And we are going to go under, in the full extension of what's happening. It's classic: intellectuals, women, homosexuals, you know the list. And no one can



deny that this is already so firmly set in such a large part of North American society. I will not say European society, because it's not true there. The time is going to come when we are going to have to go and be refugees in Europe, or somewhere. I know I'm being very bold and making flat crazy statements but you've got to make them as big as that to give an image of what you're talking about. Before that happens at least, thank God, we will all know about each other and we'll have that safety. We have each other. And enough of a larger social community that I'm not really terribly afraid, except in the sense that....

GM: It won't be happening secretly?

TF: Yes, they won't be taking us away in the dark.... Besides which I won't go. And — they might not find their way up here?

GM: It's a very bold notion, that we'll be living as refugees. I know you have been speaking as part of a peace coalition. Do you think that that coalition is doomed?

TF: It is certainly doomed if we relax. I think that behind our backs (and this is truly what worries me, and this is why I wanted to put in a larger context)... it is *not* persecution of homosexuals, it is *not* persecution of intellectuals, this is simply a manifestation of what is really happening. And what is really happening, I think, is ultimately going to be very black indeed. And that is simply political. People have given up and handed over, and that has really begun to happen in such vast areas of society that you cannot, for example, excite people any longer about the situation with black America. You cannot get anyone to be interested. Unless you know someone who has spent some time there recently, in which case it's almost too astonishing.

It's terrible. But forget it. They're lost.

Bill: "Whether it's a product of time, of complementary personalities, of logistics or of just love, it is absolutely unthinkable to either one of us that the other not be there."

Tiff: "I think the word is 'inconceivable.' Life is inconceivable without him."

Gordon: "Is it as dramatic as it is comfortable?"

Tiff: "Oh yes, the fights are glorious."

Until they either get a new president or a whole new way of thinking. This is part of what's been shelved, what will be allowed to perish. We will be allowed to perish.

(At this point, Bill Whitehead joins the conversation.)

GM: Did you meet in Toronto?

BW: Yes, we did. I was co-producing a theatre there, and we hired Tiff as an actor. We'd been introduced on the street some years earlier — literally "How do you do, how do you do, good-bye." And I think we felt some kind of rapport fairly soon, perhaps even in that first meeting, because as soon as rehearsals began, I asked him over to watch television one night. He came that night

and has not gone home yet. That was in February 1962. Coming up twenty-two years, of which I must say we are quite proud. It isn't all easy, sure we have companionship, and love, but it isn't all easy for people in our respective professions to function without the kind of tensions and tiredness that can work to drive people apart. And that's why we're proud that of all the people of any sexual persuasion we know, not many have weathered those years, and weathered them as happily and securely as we have.

GM: Has fame played any havoc with your relationship?

TF: My version of it is, it is something that has happened to both of us.

BW: Bullshit.

TF: But you haven't let me say what I'm saying. It's an activity that engrossed both of our energies. It couldn't be without Bill. I'm always upset when we go places and he says things (and he has his own good reasons for saying them) like "Oh, I'm just the chauffeur."

BW: He's very touchy because the people we meet wonder, even *assume* there is tension between us, because I have a low profile working in television, where the writer is the last one to receive any attention, unless the show is an absolute bomb and then the writer gets blamed.

TF: Bullshit! (laughter)

BW: Anyway. I think other people anticipate a problem, but the only time I have a problem is when someone feels (as Tiff's mother occasionally does until I want to throw her out of the god-damned window), "Now we must share the attention between Tiff and Bill." And so after half an hour there'll be "Now then Bill, and what are you doing?" which she may well mean, but she's doing it for the wrong reasons.

TF: She's so afraid she'll forget.

BW: Or when we go to receptions and

people are obviously thinking, "Now what is it Whitehead does again? I know it's something in television...." (laughter). That's the only time I have a problem with it, fortunately, because the Findley fame process was gradual enough, that whatever initial hunger I had for it was very quickly eaten away in the realization of what it means in terms of day-to-day living to have to behave as the famous person, and thank God only one of us has to do that. So I come in an announce myself as the chauffeur simply to set a mood, a price range, with, I hope, the appropriate level of levity so that other people will take up on it — and they all do, except for Findley, who turns beet red and mutters other inappropriate things for that moment, and then I want to kill him!

We have an unspoken rule that mealtimes are somewhat sacred. If we're going to have a fight — I don't think we've ever had a fight at mealtime. You can't eat while you're having a fight, you're too tense. Tiff can certainly drink when we're having a fight, but he can't eat. I think that this grew out of some practicality... that we don't allow ourselves the pleasure of goading each other into a fight at mealtimes. Because — I don't know about you — I think there is a tremendous pleasure in actually starting it.

TF: I know. (laughter)

GM: Why do you survive as a couple?
BW: Do you want to take that first? And be honest.

TF: I don't know how to answer that.
BW: To me there's a very simple answer.

TF: What?

BW: Whether it's a product of time, of complementary personalities, of logistics or of just love, it is absolutely unthinkable to either one of us that the other not be there. In whatever form our togetherness may exist — I was in Ottawa

wa for nearly three years while Tiff was mostly here. We were still together. It isn't just habit, it is that we know our lives work when we are together, just as we know that Tiff — dear God, everybody knows — needs someone to organize him. What everyone doesn't appear to know is that I need someone to organize. And it works. That's not the only basis, but I think its the best day-to-day.

TF: I think the word is "inconceivable." Life is inconceivable without him. But *that* you can take from one end of the scale to the other — at its tritest it holds true, and at its most profound.

GM: Is it as dramatic as it is comfortable?

TF: Oh yes, the fights are glorious.

BW: Oh yes, we are not without tensions. And let me say, not all about drinking. It did take me a lot of years to learn about the drinking. That is, to learn both from his point of view and my point of view. And I can't honestly say that I've learned completely yet but I think I've improved —

TF: Oh yes, very much so.

BW: — over the years as to how to handle it, which is more and more to distance myself from it and be available if needed. To know that the Findley who drinks is usually, in my terms, not a pleasant person, and to know that that person is going to go wherever he goes when Findley stops drinking. I should say that the not pleasant person isn't necessarily or often violent. It isn't necessarily or often vituperation, it is more likely the thing that really drives me furious — a kind of "there, there you poor thing, I understand all about the way you're feeling now and you of course don't understand it, you can't cope with it, but I understand it and if you wanted me to I could advise you what to do." It is that feeling that comes from Tiff — there is a look on his face with the chin tucked in and a kind of smug look that I would love to have a picture of sometime, to show you this infuriating individual. And I doubt that you have any memory of this because you don't usually remember much of what happens at that stage of your drinking.

TF: I don't know where that really comes from. I certainly don't feel it.

BW: Can I suggest something?

TF: If you like.

BW: And this is just sheer amateur psychiatry. Because our relationship is based more on me piloting and guiding and advising you, rather than you piloting and guiding and advising me, that perhaps is your one opportunity to get out from under that situation, which I'm sure can be wearing. And then in your behaviour I become the person who is inadequate to the moment and who can be guided by you in your infinite wisdom. That would be my interpretation of it.

TF: I cannot answer that. I literally have nothing to say.

GM: I wonder if you have any comment on drinking and being homosexual?

TF: I do know it's another world, it has nothing to do with the real world at all; that's why you go there, because it is not very pleasant in the real world. So I suspect that anybody's drinking has something to do with some need to get out of the real world. The real world I think that gay people are escaping from is one that has gained increasingly in pressure, and that is the pressure to be young. And since that is an impossible thing to achieve, you escape the need for that reality in some way.

That is one reason I think. The other is the pressure, if you live in certain areas of the gay world, just as if you lived in certain areas of the straight world, the pressure of that competition to be more



"There is the pressure, if you live in certain areas of the gay world... of that competition to be more interesting, to look better, to have more lovers. Drinking can mean that you don't have to do that anymore, the pressure is relieved, taken away.

"All of that has nothing to do with where I'm going as far as drinking is concerned. I'm just getting out of the real world, which I don't care for at times. I literally can't abide it any longer, so instead of committing suicide, I go in there."

interesting, to look better, to have more lovers. Drinking can mean that you don't have to do that anymore, the pressure is relieved, taken away. All of that has nothing to do with where I'm going, as far as drinking is concerned. I'm just getting out of the real world, which I don't care for at times. I literally can't abide it any longer, so instead of committing suicide, I go in there.

I'm trying very hard to be more cool about it. I have to tell you this but I don't think it makes interesting conversation. What Bill has just said appalls me. Because it throws into question for me the validity of almost everything I do.

BW: Which is this?

TF: About being drunk, in that manner, which you've never told me before. If that's the person lurking inside of me, I would hate that person so much that I'd therefore wonder who *this* is.

BW: It's not the only person.

TF: But I mean it does create a question and it's an interesting question. If you are deep in drinking, where you've gone to get away from the real world, is the persona that you leave at the surface to deal with, *what* you have to deal with? Is *that* what's lurking? Or is what's lurking the mysterious thing behind the horizon?

I don't know. Because very often what drives me to drink is rage. Rage or fear. Or tiredness. Those are the three

things. Tiredness! "I can't cope with *this* anymore," or rage at it all. Or fear of some terrible....

BW: The three origins of not being able to cope.

TF: Oh yes, I know, but all three aren't always present. But if there is a person there who thinks he *does* know what the answers are....

BW: Oh no, that's too easy. (*laughter*) It's the person who wants to behave, who wants to take that position for a change. You have a whole circle of people who look after you and that must get very boring.

TF: So I'm probably escaping the circle. Yeah, that's probably part of why I drink. How do I say this gracefully? I think the only — there's no graceful way to say this at all — when you are the centre of attention, a lot of funny things begin to occur to you. One is that, as I've said before, you always know, even at the surface you know that it's all ridiculous. If anyone outside of you knew what went into the writing of these books and how awful it is and how funny it is, anybody who really believes that I know what I'm doing is crazy! (*laughter*)

GM: There's a line in *The Wars* that I jumped on when I was rereading it: "We're all strange. Ordinary is a myth."

TF: Yes.

GM: It seems to underline all of this writing, including what I know of the earlier books. Just yes?

TF: Yes. There's nothing really to add to that. I could expound forever on what strange means.

GM: But I'm not going to be able to get you to?

TF: No. (*laughter*) Well come on, Gordon, do you want me to?

GM: Well, when we spoke on the phone earlier, you said, "I have not written a homosexual novel, although one day I will."

TF: Yes, and that's becoming an increasing necessity, and it's begun to form.

GM: Because I would call both *The Wars* and *Famous Last Words* "gay novels."

TF: I don't find that surprising. But what I mean by that, and let's get right back to the beginning of the question — strange doesn't mean gay, and I know you know that but let's make it clear. Strange just means if you go into anyone you would find an oddness that was at odds with what appeared on the surface. You would find also an oddness that was at odds with the generally accepted view of what people should be like. And that is not to say that all strangeness is in any sense negative.

GM: Your new "homosexual" novel — has some of it come to you already?

TF: Yes, I have a central homosexual character in a novel I've already written, which has had two names, and I could kill Carol Bolt because she's taken one of them. I started out calling it *Desperados*, now it is called *Michael, Olivia, Claire* — Michael is married to Olivia whose sister is Claire, and one of Michael's friends is homosexual, who returns into their lives and brings with him a whole trail of events. And he is a tragicomic figure, very deliberately, because he lives the life that everyone has had to live for so long, which is "since it is so obvious what I am, I must make a joke of it, that's the only way in my society I can get through it."

In the process of writing him, a lot came out that I didn't know about me. Which is really neither here nor there except to say that in the process of writing you learn so much, and it isn't just about yourself but about the nature of

things — how things work, why things happen. So there *he* is as a homosexual character; Robert in *The Wars* probably is — I never thought of him as, but he probably is — yes, it's so palpably there, there's no point ignoring it. And of course Mauberly is, it's a statement of fact. But that is not what I mean by writing a homosexual novel. The book has to have it as its central event, and colour —

GM: And theme?

TF: And theme. Although I don't write thematic books, so I was avoiding that word. But it is about one of the central problems of our time, which is that it is about people with public faces, and what happens to them. And it is a very political book.

GM: You have a very acute political sense, and you've never made any secret of your life, it's always been right there. But there hasn't been any contact really with gay liberation particularly, say with *The Body Politic*.

TF: I went through a period where I resented the forced issue (and I'm coming out of it, as I think *The Body Politic* is). It covered so much territory that was of such enormous importance. It covered the whole thing of the emerging community, but I thought it would endanger the community — that was my feeling, probably because of the generation I belong to. We had gone through so much to get to there, where you would walk down the street, and people could say, "Look there goes hmm..mm.., and he is hmm..mm.., and look, I'm not laughing, or arresting him."

And then suddenly (*with the "Men Loving Boys Loving Men" charges and trials*) we were back to "hide your children, they're all peculiar, what they really want to do is..." etc. And it was alarming. Also, on the subject of where we were around censorship, it was also alarming. And I thought it was a forced issue. This is not to say that I have not had and do have the greatest admiration for the people who were involved and their courage, and that they have in the long run done something for all of us which everyone of us has to be profoundly grateful for. I just have a problem of method.

GM: The book in which you make the gay issue central is dangerous, don't you think?

TF: I know. That's why it scares the shit out of me. I don't want to do it badly. □

Timothy Findley's Dinner Along the Amazon, a collection of short stories, was recently released by Penguin Books. His next novel, Not Wanted on the Voyage is to be released by Penguin in October.

Other novels by Findley include The Last of the Crazy People (1967), The Butterfly Plague (1969) and Famous Last Words (1981). The 1983 feature film, The Wars, based on his 1977 novel, was directed by Robin Phillips; Findley wrote the screenplay.

Gordon Montador lives in Toronto, and is National Director of the Canadian Book Information Centre.

HOW ARE WE THERE?

Alan O'Connor
on six images by
Rob Flack

The pictures on this page are adapted from advertising images and feature-article illustrations in magazines like *Vanity Fair* and *GQ* — images used to sell products and services, and to draw us into the printed page.

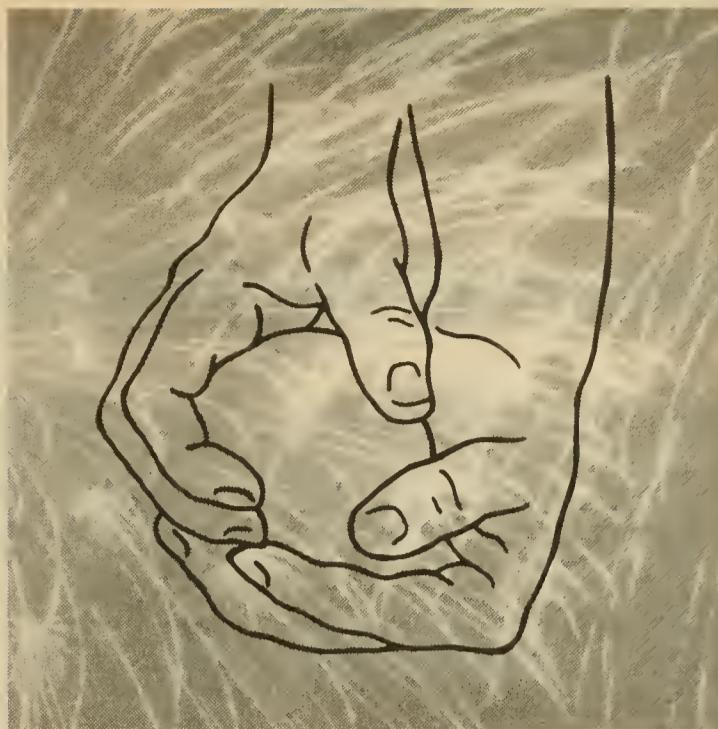
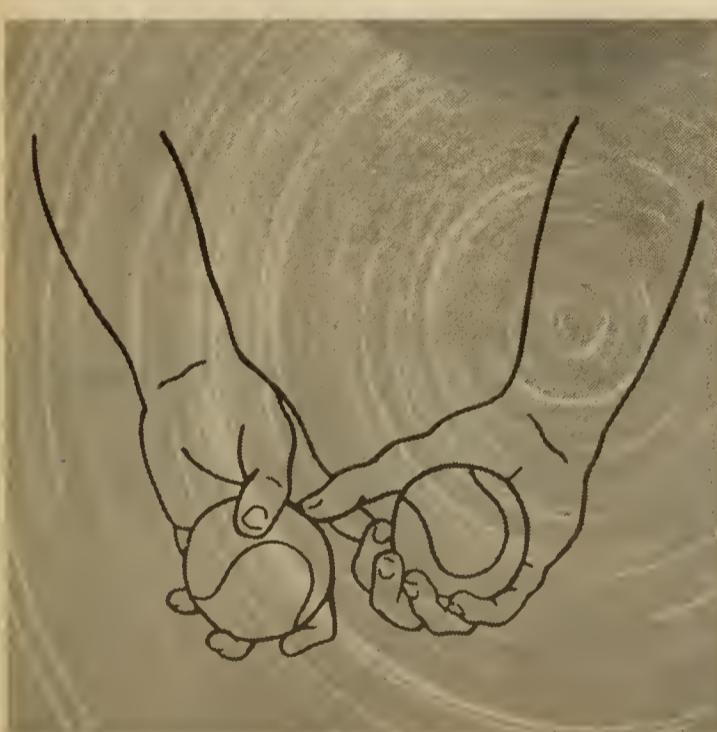
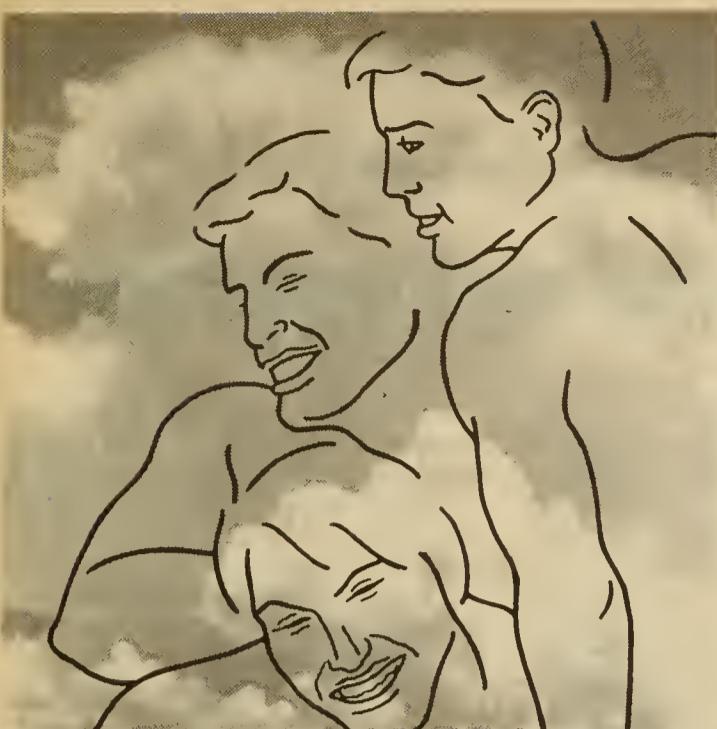
Rob Flack produced these images specifically for a magazine — this one. The figures were drawn on acetate, which was then laid over reproductions of photographs — a common commercial technique often used in magazine production. The figures are taken out of their familiar, ordinary settings; they're even difficult to see against the swirling, natural backgrounds. They are, in some way, being questioned.

Some of the figures seem recognizably gay. Rob says that he deliberately emphasized certain common features from magazine images. It's not fully possible to explain why these features can be taken to be gay. But Richard Dyer, in his book, *Gays and Film*, notes that there is a series of subtle but recognizable gay stereotypes. These stereotypes exist in filmed and drawn images, and also in real life. We all create an image of ourselves. This image isn't drawn from the pure flame of the soul: we borrow from the available stereotypes. There are assumptions in the images on this page about youth, smiles, all-male conviviality and camaraderie as things that are gay.

Richard Dyer argues that "typical" looks are both useful and necessary. The interesting question is: who shapes these images? There is little doubt that it's a complex process of influence between people in the streets (or on the beaches) and the artists and photographers who represent images in two dimensions.

Rob's images seem like gestures about gestures. The abstract, frozen types in the foreground contrast sharply with the swirls and movement of the background. The figure in number 3 is curious and probing. But is number 4 looking or hiding? Are you looking — or being looked at? Oddly, it all seems familiar.

Pictures like these have created images of us. We make ourselves like this. Look again at this magazine page, with images from magazine pages. Who is drawn into them? Who is there? □



Rob Flack's work includes large, vividly coloured drawings and sculptured objects, and he has recently been working on computer applications in video production. He has been involved in a number of projects with the Toronto artists group Chromazone, including "Identity" (1982), "O Kromazone" (Berlin, 1982) and "Desire" (1984). His work was also exhibited at "Celebration," the group show by gay artists held during the 1982 "Doing It!" conference in Toronto.

Rob can be contacted c/o The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9.



photo © 1984 David Rasmus

Mark Finch on The Wings, a 1916 flick you won't see at the festivals

Uncovering the very first gay film

Film industry executives will tell you there's no such thing as a "gay movie," only selected markets, special interests and small-focus campaigns — remember *Making Love*? On the other hand, most gay politicos claim that gay films are those by, for and about us (even though the largest group under this definition is gay male porn movies). Some of us, however, have a less certain idea that's simply intuitive: *Taxi zum Klo* — ah, yes, that's a gay film; *Tootsie* — no, that isn't, is it? And what about *Queen Christina*? Or *Can't Stop the Music*? There are occasions when, and ways in which all these might be part of a gay film inventory. A lot depends on asking the right questions.

The Wings is one film that you ought to see at gay film festivals — but won't, since no known prints of the film have survived. It's a melodrama about an artist's love for his boy apprentice, made in Sweden in 1916 — three years before *Anders als die Anderen*, which is generally labelled "the first gay film." *The Wings* claims that title for itself.

Film historian Gosta Werner has published the script, with added notes and a great number of frame enlargements, and although this is ultimately no real substitute, the information helps construct a skeleton that reveals the film's value and place in gay cultural history.

Claude Zoret, a renowned artist, is inspired by a boy he sights in the Scandinavian woods and insists on sculpting him. The young man, Mikael, soon becomes his apprentice, and, passionately fond of the boy, Zoret arranges to adopt him. At the same time, Mikael's naivety leads him into a dangerous acquaintance with Lucia, unscrupulous seductress and Zoret's patron. Feeling betrayed by his new "son," Zoret refuses him money to fulfill Lucia's hedonistic demands, and Mikael is forced to sell a copy of the sculpture which the artist awarded him as a gift. Delirious with despair, Zoret dies during a fierce storm before his original statue of the naked boy. It becomes clear that *The Wings* employs the father/son relationship to cultivate gay implications.

Vito Russo, in his introduction to *The Celluloid Closet*, mentions that many people first thought his book would be another *Hollywood Babylon* — that is, would name names — and points out that whilst this is ridiculous (and potentially libelous), it is vital from a political perspective that all lesbians and gay men proclaim their homosexuality. In this sense, gossip has political potential. It's important to know that Herman Bang (who wrote the original novel *Mikael*) and Mauritz Stiller (who directed the film) were gay. Since artists are in the business of subjective transactions, we may expect their sexuality to be expressed in their works. Films, however, are the product of more than one person. A director's gay subtext may easily be buried by the interests of other collaborators. Furthermore, the filmmakers' conscious intention is relevant, although we do not always have access to this information. Thus there is a great difference between the radical films of

feminist Barbara Hammer and dramas produced by gay Hollywood directors. It is always illuminating to learn of a filmmaker's gayness — we are constantly denied a self-elected place in the world, and this is one way to reclaim that. And yet to learn that such-and-such a director (much less a costume designer or set dresser) is gay should not in itself suddenly propel that person's work into a box marked "gay movies."

Another factor often cited as contributing to the definition of a gay film is audience response. That is, an immediate reaction to the film and its characters, without the contextual knowledge we have already considered. This usually centers upon aspects like dress, posture, intonation and so on — drawing upon ideas and stereotypes common to society at that time. On the release of *The Wings*, audiences were evidently outraged that Stiller had made the exotic Zoret a visual likeness of playwright August Strindberg (imagine Faye Dunaway looking like Joan Crawford in a film about Radclyffe Hall). Were people appalled because of the gay connotations attached to Zoret?

We are obviously in a privileged position when we stand back from this sort of response and make a reading that connects the film with historical, social, economic and psychological determinants. For example: the relationship of the two men in *The Wings* can be usefully viewed in the context of the sensual and noble mentor/student archetype familiar to Plato, and most perversely manifest in representations of Oscar Wilde's involvement with Bosie, and in *Death in Venice*; *The Wings* explicitly invokes the myth of Icarus, who disobeyed his father Daedalus and flew too near the sun. Using such mythology, Stiller's film creates sympathy for Zoret, concern for Mikael, and hostility for Lucia — a re-

sponse not too far away from the orchestrated misogyny and male-centredness in "buddy movies" of the '70s. At least *The Wings* is overtly sensual.

Such references would be chaotic if we did not hold onto a sense of history and geography, of what could be done in certain places at certain times. In this respect, we can compare the film to Carl Dreyer's more well-known *Mikael*, based on the same novel and filmed in 1924. Stiller's version differs from the other by focussing on real-life sculptor Carl Mille's most homoerotic work, a slim Icarus-figure with arms stretched above his head, supporting and merging into an eagle's body; it's a full-scale, taut, ecstatic image. Stills from the (also lost) film reveal an erotic frisson to the scene in which Zoret sculpts the boy and sexual tension in the artist's passionate death before the statue.

The Wings itself is actually a film within a film, a concept we've become familiar with through more recent, self-conscious art movies. But Stiller's stunningly radical form pre-dates Truffaut and Godard. *Mikael* and Zoret's story is framed by the real actors and director playing "themselves," preparing for and reacting to the film. One actor, who is refused a part in the internal film, becomes obsessed with the actress who plays Lucia; after the premiere he finds her with another man. His reaction is contrasted — to his detriment — with that of Zoret, who dies tragically but with a redeeming selflessness. In the framing story, the actor tries to kill the object of his infatuation, fails through cowardice, and finally seems wretchedly impotent. Given the context outlined above, the portrayal of Zoret's gay love is clearly progressive.

We see the audience watching the internal film. By explicitly playing upon the notion of spectatorship, *The Wings*

reverses the more familiar dynamic of gay audience/straight movie. Lesbians and gay men who grew up with a special fondness for the cinema know that this is not the usual model. Many of us would queue to see Marlene Dietrich, in *The Scarlet Empress*, or James Dean, in *Rebel Without A Cause* — playing heterosexual characters in heterosexual relationships. Such films may contain a special resonance for us, but ultimately we come out of it badly because we are defined as outside straight society. I'm not suggesting that we are unmoved, just that a gay audience does not a gay film make. In the same way, the straight audience of actors and film-makers does not transform *The Wings*' internal film into a heterosexual tragedy. Our sexuality will always ensure that we never live up to Hollywood's romantic ideal. To compensate, one defence is a feeling for camp, a way of exposing all that is smug and sententious. What's unusual about the situation in *The Wings* is that the screen romance is a gay one, pictured as grand and worthy (albeit tragic) next to the sordid and inept infatuations of a heterosexual audience.

Most traditional cinematic representations of lesbians and gay men are ones we would like to run away from; in this respect at least *The Wings* seems a remarkable artifact, and an ideal starting point for a rigorous consideration of all that "gay film" implies. We cannot really hunt for this lost movie, but a search for new criteria and suitable terms would be a productive form of remembrance. □

The script of, and stills from, The Wings are included in Gosta Werner's Mauritz Stiller och hans filmer 1912-1916 (Norstet & Söners, Stockholm, 1969).

Mark Finch is with the film department of Warwick University, Coventry, England.

Apprentice Mikael, artist Zoret and seductress Lucia in *The Wings*: "an ideal starting point for consideration of all that 'gay film' implies"



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DJ12

Lee Waldorf reviews *Out from Under: Sober Dykes and Our Friends*

Finding the way beyond booze

After a long search for a resource book with something to say about her alcohol problem, Jean Swallow realized that there wouldn't be anything on the market until she produced a book herself. *Out From Under* is a collection of the material she solicited from the lesbian community, drawing a picture of recovery from substance abuse using personal accounts, stories, poems, mainstream and alternative medical information, and political analysis. Swallow describes her work as "a road-map, a sharing, and a song." Instead of repeating familiar horror stories about blackouts and bars it adds something new, showing that recovery is more possible, and more necessary, than it often seems.

The political insights of the contributors to *Out From Under* challenge the attitude that the lesbian alcoholic is merely someone with a "serious personal problem." It's obvious to anyone going out on a Friday night or looking at her own circle of friends that alcohol abuse is common among lesbians. But the figures referred to in these essays on alcoholism aren't as high as they are simply because of some specifically lesbian character weakness. The authors take it as their starting point that the fundamental problem isn't alcoholism, but the weight of the economic and social pressures on lesbians that makes addictions so attractive. The message is also clear, however, that, while alcoholism has to be understood by looking at the poverty, homophobia and sexism that underlie it, immediate answers to our drinking problems can only come from our own efforts. The writers' stories about their own attempts to sober up are probably the most useful parts of the book — they give some practical, step-by-step advice.

Out From Under also hits on the ways in which the community aggravates the problem, especially co-alcoholism and our bar-centric social lives. "Co-ing" refers to the supposedly nurturing relationships that often develop between alcoholics and their lovers, in which the co-alcoholic's support, protection and compensation for her lover's behaviour make life as an alcoholic seem much more bearable. This sort of caring ends up deepening the addiction. The essays are also concerned with the way dances, bars and parties can turn drinking into our usual form of entertainment. They suggest that the community needs to be reorganized to create more alcohol-free spaces and to make non-alcoholic drinks more available where alcohol is sold. Our social lives don't have to revolve around alcohol if we don't want them to.

The one really disturbing side of the book is the set of "visions of a clean and sober community" that Swallow had each writer attach to her contribution. Having presented alcoholism as a political problem, as one aspect of a larger picture of oppression, and discussing specific ways of dealing with it, many writ-



Editor Jean Swallow (right) with lover Sherilyn Thomas: "a road map, a sharing and a song" with practical advice for sobering up

ers make a complete turnaround, and speak of cleaning up the streets. Alcohol itself gets targeted, and not only are alcoholics to be protected, but, it seems, everyone is supposed to stop drinking. One writer wants "conversation and sharing" to replace "chemically induced oblivion, cruising and loud music." There's a shift towards moralism, away from the more sensitive and intelligent approaches taken in other parts of the book.

While the lesbian community does

need to confront alcohol abuse, there's not much to be gained by forgetting what the problem really is and what it is rooted in. The last thing we need is an indiscriminate attack on "demon rum," which would have an oppressive potential of its own.

Alcoholics Anonymous chapters in many cities have lesbian and gay fellowships. See this issue's Network listings (p 14) and *Out in the City* (p 20) for information.

Lee Waldorf is a member of The Body Politic's news group.

the two earlier novels began; it moves beyond a narrow focus on one emerging individual to a concern with that individual in the context of, rather than apart from, the American nuclear family.

Ferro, like White and Holleran, is a fine prose stylist, but where White and Holleran delight in the perfection of intricate and highly inflected expression for its own sake, Ferro engages us by an equally difficult but less ostentatious mastery of narration per se. We read this story without stopping to marvel at the means of expression; though the book is written in musical language, it impresses us with the importance of events rather than the arrangement of words, phrases and figures of speech.

The "now" of the book is the late '70s. Max is pushing forty. He's an "undiscovered" writer who works for a caterer. He's been in a fifteen-year relationship with Nick, an American actor he met in jail in Italy. Nick had been mistakenly arrested on a drug charge, Max on a quite real though unethical vice entrapment. Max also has an occasional boyfriend, Clive (who is something of a mystic), several siblings, and parents: the lively, loving Marie and handsome, uncomplicated John, a successful paint manufacturer in New Jersey.

We move back in time, as though in one of those massive generational sagas, to meet Max Desir's grandparents in Messina, Italy. Though the novel is written in the third person, the story is always from Max's point of view. Max appears in most all the scenes — the only others are those in which the information contained therein has clearly been

FICTION

Hanging out on the family tree

The Family of Max Desir by Robert Ferro. Plume, \$8.75 pbk.

One of the best-selling recent gay novels — and one of the most eagerly awaited prior to its publication last year — is Robert Ferro's *The Family of Max Desir*. The impact of many books is diluted by pre-publication hype, and there was a danger that advance word from New York about *Desir* was praise in excess of what the story might reasonably be expected to bear, no matter how well-written. But Ferro's second novel, now in paperback, delivers as promised. It is a quiet yet disquieting book, beautifully crafted, deeply moving and almost coincidentally gay.

The main character, Max, is decidedly homosexual, and his relationships would not be what they are if he were straight. But the title is not misleading. The book is about Max's family more than it is

about one gay man or how he got that way or what he did while getting there. *Max Desir*, appearing so soon after two other acclaimed autobiographical books by respected writers (*A Boy's Own Story* by Edmund White and *Nights in Aruba* by Andrew Holleran), completes an arc

Ferro: narrative mastery of tribal forces



related to him, probably over a cup of coffee in the kitchen of the family's suburban home. We hear of Max's ancestors as he had learned of them from his mother, Marie, and this sense of inherited oral history is central to Ferro's narrative method.

There are two central conflicts. The first is that Marie Desir is dying of an inoperable brain tumor. This is a painful time for the family and the reader, since Ferro has endeared her to us. Step by step we descend, experiencing some vicarious measure of the humiliating inevitability of her disease, the knowing and not knowing, the frustration of not being able to move or communicate or remember.

As Marie's last, unsentimentalized Christmas rolls around, an overlapping crisis rises, one that continues after her death and involves Max and Nick and their homosexual "marriage." Long a member of the family, Nick has been accorded a kind of love and respect not usually accorded to the male lovers of middle-class sons. He is "Uncle Nick" to the niece/nephew generation. Chapter seven begins:

The most important gift that Christmas, 1978, was a trapunto tapestry, about two feet by four feet, made by Robin's 16-year-old daughter, Andrea, and presented to Marie and John. It was a family tree, depicted in quilted outline, with intricate roots and branches, the roots lettered with the names of the four grandparents, on the trunk John and Marie, and on each of the four branches Jack and Mary Kay, Robin and Pat, Penny and Tom, and Max and Nick.

But the Max/Nick branch sticks in John Desir's craw like a chicken bone. And he soon reveals his uncensored feelings: Yes, he loves Max "no matter what," but this relationship is abnormal, Nick is not part of the family and should not be so considered. He will not have the family tree hanging where any outsiders might see it. In short, he negates the relationship, and even as Marie sinks deeper into her illness, Max and Nick withdraw completely with their pain, refusing to have anything to do with John over an issue that seems trivial on the surface. It is the kind of slight that goes to the heart of the dynamic between many gay people and their families, for the denial of a love relationship between people is a denial of the parties to that love. The whole question of the traditional nuclear family and the place gay men and women may or may not find in it is a central concern not only of *Max Desir*, but of a growing number of gay books, including White's *A Boy's Own Story* and Holleran's *Nights in Aruba*, as well as Harvey Fierstein's *Torch Song Trilogy* and his *La Cage aux Folles*.

One of the most disturbing (and rewarding) aspects of this novel is the way it constantly thwarts expectations, particularly about gay people. There is, for example, almost no sex in the book, and there is little information about Nick as a person or the precise nature of the Max/Nick relationship. Max finds his personal identity not through sex but in amorphous, mystical spirituality that includes his love for Nick and his family, sexual friendship with Clive, his dreams, his writings and his imagined telepathy.

Although the material of this book might well have led a lesser talent than Ferro into a bathetic abyss, Ferro rises to the challenge of his archetypes. Max Desir is a rather unextraordinary human being who achieves his stature by the existential importance with which he is able to imbue the unremarkable lives of his family. The manner of the telling forgoes an easy absurdist, ironic or sur-

realist voice, creating a sense of event larger than fact by juxtaposing detailed, realistic fiction with personal, spiritual reflections, in which it is possible to glimpse the primitive origins of tribal forces at work even in contemporary middle-class America.

Michael Lassell □

Michael Lassell lives in Los Angeles. This article originally appeared in a somewhat different form in the July 27 issue of LA Weekly.

Rough drafts and cosy finished goods

The Glass Boat by Allison Ward. Brilliance Books (14 Clerkenwell Green, London EC1, England), \$4.95 US.

The Chinese Garden by Rosemary Manning. Brilliance Books, \$7.95 US.

The Glass Boat is a ninety-two page novel about a female architect hired to design a condominium on the site of a derelict wharf, which is inhabited by squatters. A lesbian affair with one of them causes the architect to re-evaluate her personal principles. Actually, this is not a novel or even a novelette, but a ninety-two page rough draft for what might have been a good two-hundred page novel.

One of the characters, a pamphlet-writer, says: "I am not going to write multi-million page epics. I've got television to contend with. These days, people like something they can read in four minutes. It was all right for people to sit around all day reading in Tolstoy's time. The end of the world was still a hundred years away." Perhaps the author agrees with that statement. Ironically, the book

is about the conflict between our fast-food money culture and the struggle to create independent, quality lives. The unfinished form of the book undermines its own concept.

I've frequently encountered this phenomenon in lesbian small-press fiction, and every time I weep with frustration. These unfinished novels seem to follow a pattern: they have ambitious plotlines; the climactic scenes are left out; and the characters are under-described yet have just enough life-spark to make them seem worth caring about. And that's the pity of it. What a terrible waste! These are not novels; they are more like still-births. The covers are like coffin-lids stifling what could have been full, live, breathing works of art. And in the long run, no one benefits. Publishers get bad reputations; writers are cheated of their artistic development; readers are robbed financially and spiritually; and the book itself is murdered in infancy.

I'm not saying these things to be cruel; I'm offering a backhanded compliment. I liked the plot of *The Glass Boat*, and I could see just enough of Ward's delicate vision to want to experience it in detail. This is her first book and I think she should be encouraged; I'm not sure publishing her rough draft is the best way to do it.

So much has been said about the psychological obstacles women artists face that I needn't reiterate them here. Suffice it to say that novel-writing takes self-esteem and perseverance and belief in the value of art. It's lamentable that so many lesbian presses seem to be turning themselves into memorials to the lack of those qualities instead of finding new ways to inspire them. I suppose some people derive entertainment from these throw-away, video-script fictions. Personally, I would rather go through the sweets and

revelations of ideas and characters monumen-tally conceived and beautifully delineated than watch TV any day.

The Chinese Garden, in contrast, is a good, cosy, finished novel. Originally published in 1962, the book describes a year in the life of an English public school girl, circa 1928. The author skillfully mixes first-person autobiographical confession with third-person narrative in an effective blend of show and tell. The tone is archly sardonic, combining airy satire, carefully romantic description, and cutting realism. The characterers are deftly drawn, and I thought one in particular, an instructor named Miss Burnett, who "would slope off in her long, shambling stride, and fumble in her pocket for her cigarette case before she was out of the door," deserves an entire novel of her own.

Although the lesbian action is not explicit, it is everywhere anticipated, and I found the book strangely sexy, with its atmospheric, mist-drenched landscapes concealing the central secret. But then, secrecy and circumspection are what the book's about, addressing itself thereby to a re-definition of corruption. It's a brave novel for 1962, and the issues it raises are timelessly pertinent. Manning explores, among other things, puritanism, betrayal, and the ways in which children suffer from enforced sexual ignorance.

The Chinese Garden may be something of an overlooked lesbian classic. Though it has a few rough edges, it proves that novels can be relatively short without loose ends dangling everywhere. In fact, it's more like a Gordian Knot, and so alive that at moments it left me breathless. I'm grateful to Brilliance Books for making it available, and in such a handsome edition.

Michele Belling □

WOMEN'S MUSIC

Ladyslipper: humour, energy and enthusiasm

1984 Ladyslipper Catalog and Resource Guide of Records and Tapes by Women. Ladyslipper, Inc (Box 3124, Durham, North Carolina 27705). Free (return postage appreciated). **The Edge of the Horizon** by Karen Beth. Cattail Recordings, \$7.95 (US). **Making Waves** by Kate Clinton. Whyscrack Records, \$7.95 (US).

I'm sure the 1984 *Ladyslipper Catalog* has no equal. Not only is it the world's most comprehensive guide to music by women (as it proudly proclaims), but it also contains a short history of women's music, besides telling me nine

different ways to spell "Ladyslipper" and giving me a genuinely bizarre recipe for hot cross bunnies. The women of Ladyslipper believe in tempering business with humour, and the combination is a refreshing one.

Ladyslipper is a non-profit organization comprised of five full-time staff members and numerous volunteers. They've been in operation since 1976, and their avowed *raison d'être* is to increase the availability of and audience for women's music. They accomplish this through promotion and distribution of recordings by women on independent

labels, and their catalog is an impressive manifestation of this. You can't help noticing, even at a casual glance, the range and breadth of recordings offered.

The records and tapes are grouped under many headings, from specifically feminist music to classical, punk, rock and soul. There are special sections on music for children (some of it by children), recordings in other languages, and those of "herstorical and literary" interest. All the favourites of the women's community are represented here, like Cris Williamson, Holly Near and Kay Gardner, along with many other

Kate Clinton (left): satire right on the mark. **Ladyslipper gang:** Kathy, Mary, Laurie, Flo, Liz & Sue — and hot cross bunnies?



artists not as well-known. Ladyslipper also makes a number of first albums available. The catalog descriptions of each recording are very detailed (it's amazing what they can squeeze into fifty words or less) and have a humorous and personal tone. The enthusiasm of the Ladyslipper women is hard to miss.

A random sample of Ladyslipper brought me two albums. The first was *The Edge of the Horizon* by Karen Beth. She possesses a voice of great beauty and clarity, and is something of a virtuoso on several instruments and in several musical styles. The musicians accompanying her on this album (Alex Dobkin, Barbara Cobb, Molly Mason and River Lightwomoon to name a few) are all extreme-

ly proficient in their own right. Beth's songs span the personal and the political, and are solidly woman-identified. A certain satisfaction comes in hearing such woman-identified music, a recognition of the self and of common experience. Yet Karen Beth fails where many political singers do: in lyric. She tends toward predictable rhymes and her political lyrics are more obvious than intriguing. I often felt the artfulness of her songs was being sacrificed to the message.

The second album was *Making Waves* by Kate Clinton, well-known in the women's community as a fomerist — a feminist humourist. Clinton combines ordinary stories of lesbian life, humor-

ous in their very familiarity, with satire, and the result is both devastating and funny. My favourite cut on the album is entitled "Straightening Up," a monologue about "de-dyking" the apartment before a visit from the parents. Her social satire is equally witty (not to mention accurate), and in another track, called "Thanks for the Mammarys," she shows the extent of her ability to take a topic as fear-ridden as (what else?) cancer and have her audience in fits of laughter.

Ladyslipper is doing much to further the growth of women's culture. (And what's all this about hot cross bunnies? Ah, for the answer to that you'll have to get the catalog.) Catherine Bennett □

FILM

Mixed-up melodrama and staggering drag

The 4th Man, directed by Paul Verhoeven. SpectraFilms.

Privates on Parade, directed by Michael Blakemore. Orion Classics.

How can two films which ask us to revel in the fun of cross-dressing, mixed-up sex roles and the unabashed *unperversity* of death-as-orgasm take themselves so seriously? Both Paul Verhoeven's *The 4th Man* and Michael Blakemore's *Privates on Parade* suffer from the same fatal flaw — they undermine the simplicity of their comedy by tying it to dull and turgid melodrama. It's comedy without the joke.

It's useful to consider the two works together. Both address same-sex relationships, and both have been noted for employing "sub-themes" of homosexuality and "gender-bending" to investigate "larger" themes of greater interest to purported larger numbers of people.

The 4th Man explores the possibility of attaining nirvana in a Gothic-Catholic style which must be experienced to be believed. Verhoeven humanizes his religious figures in much the same way Pasolini did before him. Christ is a naked man on the cross, all laid out for sexual worship. The Madonna figure of the film saves souls and stops for a facial at the local beauty salon while "Saint Gerard," the film's protagonist, loses his "manhood" to a Delilah-like beautician. If this all sounds like a mess, it is. *The 4th Man*, in the tradition of religious movies, develops its reverence for the Virgin Mary by condemning all other women as whores. The film marks Renée Soutendijk as a slut and then, revelling in its own voyeurism, turns her into a spectacle. Pushing her breasts aside and concealing them beneath his hands, Gerard notes that she looks just like a boy. This act in turn leads to his own "castration" in a sexual struggle for the survival of the fittest.

Verhoeven tries desperately to reveal this nastiness as true religious experience, to reconcile lust, stalking desire and homosexuality with divine sanction and religious acceptance. Well, it won't wash, and my general reaction to all this was, "Get over it!"

Privates on Parade is a wiggled-out farce set in British Singapore, 1948, an indictment of British/Western colonialism, imperialism and militarism, in which Dennis Quilley wages the war of the hairpieces in the name of absolutely nothing but a good time. John Cleese is the "stuffed-shirt" commander who provides the military purpose ("the war against blasphemy and luxury") to this craziness, employing the Song and Dance Unit South East Asia drag show



as the army's secret weapon. For him, "army camp" has an entirely different meaning.

The best moment in this film comes when Cleese tries to shape up these sequined Sad Sacks with drills and routines. They are, of course, totally without soldierly *savoir faire*, falling down and stumbling over each other until Quilley inspires his men to train for the secret operation as they would for a production number, choreographing each movement with precision and control, transforming these Gomer Pyles into the coordinated and rhythmic privates on parade. If you can conjure up in your mind's eye a gin-tipsy version of Lucille Ball with Ethel Barrymore love-handles — they extend all the way up to the cheeks — staggering across the stage, then you're in on the joke.

The only poor souls not in on the humour are the native Malaysian soldiers for whom the men in drag perform.



John Cleese and Dennis Quilley in *Privates*: stuffed shirt stuck with sequined Sad Sacks

Thom Hoffman in *The 4th Man*: "nirvana in a Gothic-Catholic style, with Christ a naked man on the cross, all laid out for sexual worship"

They stare uncomprehendingly at these galivanting figures and the message is lost on them. Still, whether it's Ethel Merman in the morning or Bea Arthur in the evening, any way you look at it, it spells butch.

At times the comedy is loose and uncontrolled, but generally the film is sufficiently engaging. When John Cleese starts preaching, however, saying things like, "By the living word of God, we are at best unwelcome guests and at worst unscrupulous invaders," you may want to clutch your head at such hints of heavy-handedness to come! And you'd be right.

Don M Short □

AESTHETERA

Fiction

Tales of the City aficionados have been itching all summer for the release of *Baby Cakes*, the fourth of Armistead Maupin's wonderful serialized adventures set in contemporary San Francisco (Fitzhenry & Whiteside, \$11.95). This volume has the zany residents of 28 Barbary Lane discovering what appears to be San Francisco's first gay bar — c 1885. All of the books are also being serialized for cable TV.

Noretta Koertge has followed up her popular *Who Was That Masked Woman* with a gentle satire about an ultra-feminist lesbian community, *Valley of the Amazons* (St Martin's, \$6.95 US). A female philosophy professor joins a band of anti-male activists, giving Koertge the opportunity to "poke good-

natured fun at feminist rhetoric and its unhumorous proponents."

Gaydom's own Barbara Cartland, Gordon Merrick, has exhumed and considerably revised another early manuscript for the pleasure of his fans, *The Great Urge Downward* (Avon, \$4.95 US). "For a golden young god in a world that corrupts what it cannot possess, the descent into sexual depravity and dangerous thrills was far too fast.... Love can be dangerous — unless it's real." On the Other Hand, Death (St Martin's, \$12.95 US) is a sequel to Richard Stevenson's *Death Trick*, in which gay private eye Donald Strachey is hired to solve a mystery surrounding two retired schoolmarm grandmothers (who turn out to have a lot in common with him). From Coltsfoot Press (Box 3496, 1001 AG Amsterdam, The Netherlands) comes a collection of stories about loving boys in modern Athens, Bob Henderson's *Attic Adolescent* (\$12, including postage).

Joseph Caldwell's *In Such Dark Places* was widely praised when it was originally published by Farrar, Straus & Giroux, but according to Alyson, who are re-releasing it, FS&G had little expertise in getting it to the gay market. Set in New York's East Village, *Kirkus Review* said of the book that it "grapples seriously with the quietly believable trauma of the not-quite-liberated homosexual — and introduces a storytelling craftsman of uncommon sensitivity and pull" (Alyson Publications, Box 2783, Boston, MA 02208, \$6.95 US). *Who Lies Inside* by Timothy Ireland (Gay Men's Press, \$5.50 US; distributed in North America by Alyson) is a biographical novel about an 18-year-old struggling to come out.

Non-fiction

Geoff Mains's *Urban Aboriginals: A Celebration of Leathersexuality*, a wide-ranging study of S/M combining sociobiology, psychology and anthropology (previewed in December's *TBP*), is now available from Gay Sunshine Press (\$8.95 US from Box 40397, San Francisco, CA 94140). Of related interest is *Endorphins: New Waves in Brain Chemistry* by Joel Davis, a writer for *Omni* and *Science Digest* (Dial/Doubleday, \$22.95).

The 1985 editions of the *Places of Interest* lesbian and gay guides covering the US, Canada and the Caribbean are now available, from Ferrari Publications, Box 35575, Phoenix, AZ 85069, or by calling (602) 863-2408. Ferrari claims that each entry is checked with last-minute updates made by telephone, and it does seem that the listings are as up-to-date as one can hope. (The single error we noted was the omission of Canadian gay periodicals....) *Places of Interest to Women* is \$6 US, *Places for Men* is \$7 US, while the comprehensive *Places of Interest*, which includes small maps of all 700 cities listed, is \$9 US.

Thomas Weinberg's *Gay Men, Gay Selves* (\$11.95 US from Irvington Publishers, 551 Fifth Ave, New York, NY 10176) examines the social construction of homosexual identi-

Moment' homme: festival des chorégraphes masculins, the second festival of choreography and performance art by men, will be presented at Montreal's Tangente Danse Actuelle, 3655 Boul St Laurent, on the weekends of Oct 11-14, 18-21 and 25-28. Featured artists include Peter Bingham, Stephen Andrews, Massimo Agostinelli, John Greyson, Kim Tomczak and Colin Campbell, among many others. For more information, call (514) 842-3532. □



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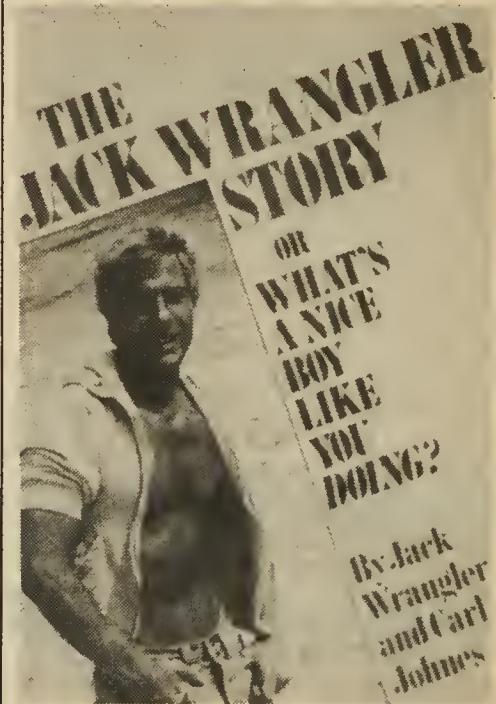
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ties, based on interviews with thirty well-educated, middle-class men. *Gay Liberation and Socialism*, by Jamie Gough and Mike McNair, is available from Pluto Press (The Works, 105A Torriano Ave, London NW5 2RX, England). The latest AIDS books are Richard B Fisher's *AIDS: Your Questions Answered* (Gay Men's Press, \$3.95 US from Alyson, see above), and Alan Cantwell Jr's *AIDS: The Mystery and the Solution* (\$14.95 US from Aries Rising Press, Box 29532, Los Angeles, CA 90029).

Biographies this month include Richard Ormrod's *Una Troubridge: The Friend of Radclyffe Hall* (Academic Press, \$29.50); the lover of the woman who wrote *The Well of Loneliness* is little-known today but was a gifted singer, the only sculptor for whom Nijinsky ever sat, and Colette's first English translator. *Auden in Love: A Memoir* (Simon & Schuster, \$26.95), is an intimate portrait penned by Dorothy J Farnan, step-mother of Chester Kallman, Auden's "brilliant, beautiful boy." Roger Sawyer's *Casement: The Flawed Hero* (Routledge & Kegan Paul, \$37.95) stresses the Irish nationalist's commitment to exploited native people in the Congo and South America, but deals unsympathetically with his homosexuality.

And let's not forget *The Jack Wrangler Story: Or What's A Nice Boy Like You Doing?* (St Martin's Press, \$13.95 US), in which the "aw-shucks" gay porn star reveals



(with the help of Carl Johnnes) how he achieved fame and fortune. We haven't gotten around to reading it yet, but the publisher says that "not since Tom Jones romped through the English countryside has there been such an exuberantly funny story of the human comedy of sex, love, and growing up."

Periodicals

Talking Pictures is a new biweekly newsletter surveying new and old films being shown in the San Francisco area, especially those pertinent to lesbians and gay men. Readers who delight in honest, thoughtful, and less than reverent comment on cinema will want to subscribe, for \$15 US/year from Penni Kimmel, Box 14437, San Francisco, CA 94114.

Blackheart is a journal of writing and graphics by black gay men (\$4 US per issue from Box 1420, New York, NY 10027). Their current issue (2) is devoted to prison writing, while Issue 3 looks at the lives of black gay men in the past, present — and the future. **No Apologies** is a new magazine devoted to gay and lesbian writing, available for \$3 US per issue (three issues a year) from Kevin Killian, 1146A Guerro, San Francisco, CA 94110.

Feminary, the 15-year-old national lesbian feminist magazine, is soliciting all types of material, especially from emerging writers and artists; their next deadlines are Nov 1 and March 1. Subscriptions are \$12 US for three issues, from 1945-20th St, San Francisco, CA 94107. The new issue of **Cabron** (Box 480, Lennox Hill Stn, New York, NY 10021) includes essays on Latin American writing, gay art research, radical pedophilia, and *Salmagundi's* special issue on homosexuality. Subscriptions are \$12 US for four issues.

John Allee and Alan O'Connor

Note: include \$1 postage and handling when ordering books by mail.

SHARED GROUND

JOY PARKS

Native spirits and Tex Mex

As a quarter Cherokee native American who has only begun to have some sense of my native culture, *A Gathering of Spirits*, a collection of writings by North American Indian women, had an overwhelming impact on me. Edited by Beth Brant and first published in an issue of *Sinister Wisdom*, an expanded edition of this collection will be re-issued in book form this month.

Part of the importance of *A Gathering of Spirits* is that it makes visible and available a collection of letters, poems, stories, narratives and artwork by a huge and varied — yet often overlooked — body of women representing forty Indian nations. According to the editor, Indian women are oppressed not only by white culture for being Indian and by their own culture for being female; they are also oppressed by a predominantly white brand of feminism that either romanticizes the Indian woman or forgets her altogether:

We are angry at a so-called "women's movement" that seems to forget that we exist. Except in romantic fantasies of earth mother or equally romantic and dangerous fantasies about Indian-women-as-victim. Women lament our lack of participation in feminist events, yet we are either referred to as et ceteras in the naming of women of color or simply not referred to at all. *We are not victims*. We are organizers, we are freedom fighters, we are feminists, we are healers. This is not anything new. For centuries, it has been so.

The work in this collection lives up to Brant's introduction. The stories in *A Gathering of Spirits* are not the laments of victims, but stories by women with guts and honesty who write about their lives, introducing us to a sector of experience that is seldom recounted in literature. There are stories that celebrate the rich native heritage of the past, that speak clearly of the problems of the present, and that evoke visions for the future.

It would be impossible to mention every work, however deserving, but most memorable for me were: "Urban Dwellers" by Kateri Sardella, the story of a family barely surviving in a city ghetto; "Barbara" by Mary Morgan, a poem that deals with the realities of supporting oneself in a hostile society; "Grandmother's Story" by Lyn Randall, which tells of the forced eviction of Indian families from their homes in the southwest desert during the A-bomb tests; and "reservation girls," a tongue-in-cheek poem by Nila NorthSun.

While each work in this collection is important in itself, part of the power comes from the dynamic combination of the voices of women who come from diverse yet similar Indian cultures. This collection fills an empty space in women's literary tradition by shrugging off the myths white culture has created surrounding native women, and by clearing a space for the truth to be told.

Kitchen Table Women of Color Press, founded by black lesbian writer and critic Barbara Smith, is also aware of the great need to make the works of women of colour more visible. One of the press's first offerings, *Cuentos: Stories by Latinas*, edited by Alma Gómez,

Cherrie Moraga and Marianna Romo-Carmona, is a collection of writing by Latin women from a multitude of backgrounds and experiences. According to the editors, much of the previous silence surrounding the writers presented in the book comes not only from white cultural imperialism, but also from within Latin culture itself, particularly in the case of *la lesbiana*.

For a reader such as myself, whose understanding of Spanish is limited, the actual task of simply reading *Cuentos* is a lesson in cultural awareness. The editors state that their primary target audience is the bicultural reader, and as a result of this choice, many of the works contain Spanish phrases, or are written in "Spanglish" or "Tex Mex" as a creative response to acculturation. For the unilingual reader, this takes some getting used to. But it is this mixing of languages and piling on of voices that so effectively makes the political statement that was inherent in the editors decision not to translate Spanish section in some works or set the Spanish phrases apart in notes.

Most of the collection is powerfully written, although I was particularly moved by "Hunger Scent" by Cenán, the story of a child's juggling of pain and pride, that is not easily forgotten. Also important are: Cherrie Moraga's "Pesadilla"; "Teenage Zombie" by Anima Susan Ali; "El bacalao viene de mas lojos y se come aqui" by Aurora Levins Morales, which tells of being caught between worlds; and the wonderfully written, somewhat surreal "El Paisano Is a Bird of Good Omen," which is a passage from the forthcoming novel *Andrea* by Gloria Anzaldúa, which details a growing lesbian sensibility in a place where a lesbian life-style is an impossible, unthinkable idea.

The stories in *Cuentos* have a depth and strength that make this collection one that must be read and paused over; a light reading will not do. Not only is the publication of this collection an act of cultural resistance and power; it has also provided the lesbian-feminist community with a book that tells the stories of Latina women, written with incredible truth and beauty. □

A Gathering of Spirits, edited by Beth Brant. Distributed by Sinister Wisdom, Box 1023, Rockland, Maine 04841. \$7.95.

Cuentos: Stories by Latinas, edited by Alma Gómez, Cherrie Moraga and Marianna Romo-Carmona. Kitchen Table Women of Color Press, Inc., Box 592, Van Brunt Stn, Brooklyn, New York 11215. \$7.95.

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United Church

continued from page 8

an ecclesiastical 'rite.' No one has a
human right to ordination."

The comparison of "rights" and
"rites" was raised at one of the lunch-
time Affirm forums, allowing Bill Siksay
to respond. "Affirm has never pushed
for ordination on the basis that it's a
human right," he said. Instead, people in
the group want the rights of full members
of the church; and included among them
is the right to be *considered* for ordination,
to go through the same candidacy
process as everyone else. "We're not asking
for affirmative action," Siksay told
the forum. "We're not saying that ten
years down the road, ten percent of min-
isters have to be gay."

Siksay says he has "confidence" in the
present system, and he's willing to pro-
ceed through that system.

On August 13 and 14, the question was
finally heard on the floor of General
Council. Though Affirm had been refus-
ed corresponding membership, someone
noted that, if the statistics were accurate,
ten percent of the people on the floor
could speak as lesbians and gay men. The
question was: would anyone speak?

Like all the reports prepared for Gen-
eral Council, MP&E's work had been
referred to one of the 13 "Sessional Com-
mittees" for discussion and recom-
mendation. These committees met in private and
could invite resource people to address
them if they chose. Christine Waymark
and Bill Siksay were chosen by Affirm to
represent them.

The Sessional Committee read 48 peti-
tions from various regional conferences.
Nineteen of them were definitely nega-
tive, demanding that the church not ap-
prove the report. The other 29 could be
classed as neutral, saying that the church
needed more time to deal with the issue.

The Committee decided to ask that the
report not be accepted, and instead sub-
stituted a series of proposals of its own.
They hoped the church would continue to
study the issue, but in the meantime, they
said, the existing criteria for acceptance
into the order of ministry and the ways of
screening candidates were sufficient.

When commissioners were finally
allowed to voice their opinions in the
floor debate, the results of Affirm's edu-
cational efforts could be seen in some
places. The Reverend George Searcy of
Vancouver said that he had spoken and
worked against the report, but now
favoured its acceptance. But another
voice from the floor demanded: "Which
is more important in Christian terms?
The suffering of the oppressed or the suf-
fering of the oppressors who are trying to
adjust to the end of oppression?" This
was in reference to the constant claims
that the church had been subjected to too
much pain, and that the issue was going
to split it in two.

And finally Clarke MacDonald played
his hand. Allotted more than the five
minutes granted to the rest of the speak-
ers and using prepared notes, he said the
report was weak in its final analysis.
"The church must not make its decision
simply on the basis of what is popular. If
Jesus had taken a referendum among the
disciples and followed it, He would never
have gone to the Cross." He said he'd
spent three hours with a geneticist at the
University of Toronto discussing whether
being gay is a choice that one makes or
whether it is involuntary. The geneticist
had refused to say categorically. But, "as
one who has been the recipient of grace,"
MacDonald said, he objected to the dis-
missal of the possibility of healing
through prayer and the Holy Spirit.

At the end of his remarks, he asked
that the Council not make any changes in
the existing requirements for ordination.

The question was called. On a show of
hands, the report was defeated by an
overwhelming majority.

Debate on the final day seemed anti-clim-
actic. The Moderator was concerned
that press reports the night before had
misrepresented the decision. The United
Church didn't want anyone outside to
think that they had banned gay ministers
outright. Yet they also didn't want church
members sitting at home to think that
they had approved them, either.

Eight recommendations were submitted
for consideration, and the church finally
decided on this course of action: MP&E
would develop a programme to study
homosexuality in the context of human
sexuality, and examine the theology of
marriage and creation. A report would be
made to the 32nd General Council,
meeting at least four years away, con-
cerning the "sexual life-styles" of all
members of the church. The other courts
of the church would be reminded that the
present criteria for ordination make no
mention of the sexual orientation of can-
didates — and that is "inappropriate"
to ask about it.

The General Council "acknowledged"
that there are gay ministers, but refused
to "affirm" their ministries.

When the final blow was delivered, it
hardly came as a surprise. It was moved
by Bruce McLeod, a former Moderator,
that Council "recognize Affirm ... as a
valuable resource in the above mentioned
educational and pastoral roles." The
motion was defeated.

When it was all over, Eilert Frerichs
told the press that he was "going home to
my own gay and lesbian community in
Toronto, where I feel a hell of a lot safer
than in the United Church."

It's impossible to tell yet what effect all
this will have on the United Church.
Those commissioners who claimed that,
if the report passed, they would not have
a church to go home to must have
breathed a sigh of relief.

But did Affirm have a church to go
home to?

I've always been proud to be a member
of the United Church. I was glad that in
Sunday school I learned to view the Bible
as a guide for life and human relation-
ships, not as a stone-bound set of rules
that could never be challenged. A state-
ment handed out to the press in Morden
certainly says so: "The Bible is regarded
not as the literal and infallible word of
God, but as the wholly adequate guide or
resource for one wanting to understand
Christian faith and life." The United
Church certainly doesn't advocate ston-
ing adulterers to death, and the majority
of its members will eat pork and shellfish,
contrary to the rules of the Book of
Leviticus. Yet many of these same people
are willing to use Leviticus to back up
their claim that gay people are heinous
sinners who can never be allowed to
occupy pulpits.

I'm disappointed that my church,
which calls apartheid a sin, and even
recognizes homophobia as a sin, cannot
recognize that everyone deserves equal
access to ordination. All the members of
Affirm ask is to be judged by the same
criteria as other candidates. This has been
denied them.

Clarke MacDonald is correct: ordina-
tion is not a "human right." But in a
church which claims to support the no-
tion of the priesthood of all believers, it
would seem to me that all believers have
the right to express that belief by seeking,
if they so choose, to be ordained. □

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TORONTO

ROOM FOR RENT in the next issue of Xtra. The Xtra classifieds are a great way to find an apartment or a tenant. You can reach people all over Toronto for only \$10. There's still room for your ad in Xtra! Pick up a copy wherever you go out.

QUIET MALE looking for one-bedroom apartment in Yonge/Isabella area. For January 1. With parking. 757-0724.

RIVERDALE. Renovated Victorian two-bedroom. Five appliances. Walk out to nice garden. \$800 plus. 461-2673. Bob or Fred. Available immediately.

RIVERDALE: Responsible gay male to share house. Own unfurnished bedroom and study. 1/2 block to TTC. Share: kitchen, bathroom, living room, dining room, private garden, 5 appliances. \$385 per month. Available October 1. 463-6500.

RIVERDALE SOUTH. Renovated two-bedroom duplex, two floors, skylight, pine floors, cedar deck. No pets and non-smokers. Available 1 November. \$750 inclusive. 461-1083 after 5 pm.

ROOMMATE NEEDED immediately, for semi 2 bedroom, first floor of house. Backyard, pets OK. \$250 inclusive. Bloor & Bathurst area. 535-2324 or 364-6320 any time. (Barbara)

DANFORTH & PAPE. Quiet, vaguely left household seeks non-smoker to share old but comfortable house. House includes a dog & cat, an interest in gay community and a propensity for sleeping late on weekends. \$265 all inclus. 465-2603.

NEW BRUNSWICK

ROOM FOR RENT. If you are a gay student (either sex) at Mount Allison University and would appreciate a quiet and private place to stay in a professor's house (2 miles from campus), write to Drawer E638.

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THE MATING GAME. If you are looking for that special someone or just a friend, write or call "Abby". He'll make your dreams come true in "The Mating Game" on "Dear Abby Night" every Thursday night at Boots. Write "Dear Abby Night" c/o Boots, 592 Sherbourne St, Toronto M4X 1L4. 921-0665 after 5 pm.

BOOKS

MALE HOMOSEXUALITY IN LITERATURE. Paths Untrodden Book Service, PO Box 459, Village Station, New York, NY 10014-0459. Catalogue \$2.00 US

VOLUNTEERS

ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

LESBIANS AND GAY MEN wanted for peer counselling and information phoneline. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

WRITERS, EDITORS, LIBRARIANS. The Body Politic needs them all every month to put out the news. We need writers who can get the facts and tell a story, editors who can check the facts and spot mistakes, and librarians who can help keep track of all those papers and clippings the writers and editors depend on. If you'd like to help write, edit or manage the news, call Ken at 364-6320.

GROUPS

MUSICIANS-SINGERS
JOIN METROPOLITAN Community Church of Toronto's baroque instrumental ensemble or choir. Phone 536-2848.

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HERMAPHRODITE TRANSEXUAL Rights Committee accepts all non-solicited information, postpaid medical news reports, articles, clippings on hermaphrodites, transsexuals and the law. J.L. Crescimanno, Priestess, 77-A-2726, Box 149, Attica NY 14011.

NORTH AMERICAN MAN/BOY LOVE ASSOCIATION. For further information send \$1.00 US to: NAMBLA, Box 174, New York, NY 10018.

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HOUSEMAN GARDENER COMPANION
TO HELP RUN an overnight guest house in Nova Scotia. Candidate should be straight-looking, self-motivated, honest, like meeting public, mature, discreet, responsible, between 21-28. Photo a must. I am a straight-looking, 34, 6'2" 165 lbs, hazel eyes, brown hair, moustache, physically fit. Terms negotiable. Drawer E660.

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FRIENDS

INTERNATIONAL

BRITISH GUY seeks Canadian woman for mutually beneficial marriage. My lover has had to return to Canada and I would love to join him in southwestern Ontario. Drawer E603.

CANADIAN GUY SEEKS British girl for mutually beneficial marriage. I have had to return to Canada but I would like to rejoin my lover in England. Drawer E604.

I NEED TO HEAR FROM YOU
ISOLATED, BLACK, 31, wishes to correspond with "native" North Americans, orientals and asians. Will answer all replies honestly. Drawer E589.

TORONTO

FRIENDSHIP MALE OR FEMALE

RESPONSIBLE, STABLE, established GWM, 40, 5'11", fit, living downtown. I enjoy a conservative, masculine approach to gay life, have average good looks, athletic and artistic interests and am open, sharing-type person. Would like to meet similarly conservative gay men or women with whom to build good friendships. Drawer E625.

FRIENDS: FEMALE

INTERNATIONAL

GAY WOMEN WRITE/meet everywhere! through The Wishing Well Magazine Program. Confidential (Code Numbers used), supportive, dignified, prompt. Ten years' reliable reputation. Tender, loving alternative. Introductory copy US\$5 (mailed discreetly first class). Canadian women especially welcome! Free information: Box 117, Novato, CA 94948-0117.

GAY FEMALE OF THE USA wanted by gay male 30 years to marry to get immigration status in the states. Age, race doesn't matter. Drawer E693.

NATIONAL

CANADIAN GUY

CANADIAN GUY SEEKS Canadian woman to marry his lover. Will do same in return. Drawer E689.

BRITISH COLUMBIA

31 YEAR OLD Lesbian would like gay women of 28 to 45 to write. I want to meet someone who can give me friendship & maybe love. I have lots of love to give. I love cooking. Like keeping a clean house, know how to mend clothes. Enjoy different music. Like reading, camping out, hiking, horse back riding and more. I can relocate. Please write and send photo if possible. Drawer E686.

TORONTO

LESBIAN WANTED by professional gay guy for job security reason. No attachment involved. Should be around 20-30. Toronto area. All races welcome. Financial award arranged. Drawer E694.

FRIENDLY DYKE, who's alone right now but not lonely, is looking for some nice women to take out to dinner. I'm especially fond of spending several hours over coffee and brandy. But then again...drinking brandy isn't the only thing I like to do after dinner. Drawer E696.

FRIENDS: MALE

INTERNATIONAL

BE MY SON AND MAKE ME PROUD
VOYEUR FATHER, 47, seeks son. Optimistic, cheerful teddy bear wants to share happy experiences and affection with lonely young man. Any colour, anywhere, wishing loving relationship with older man. Drawer E543.

NATIONAL

MOVING TO CALGARY? Two gay professional men looking for third to share four-bedroom home. (403) 248-8540. Gary or Jim.

JO BUDDIES WANTED with big balls and cock. If you enjoy JO, talking dirty, phone calls, fantasies, big balls, bare feet, write now. Am 37, attractive. Drawer E271.

23-YEAR-OLD GWM, 6'1" 155 lbs, brown hair and eyes, looking for guys to 27 for long-lasting intimate relationship. Prefer beardless and slim. Currently working professionally, but will relocate for right person. Write Box 1208, Thompson MB R8N 1P1.

GWM, 32, 6', lost in small town Saskatchewan, wants to meet western travellers. Am versatile and into massage. Write with photo and phone number Drawer E586.

BRITISH COLUMBIA

BOOTED TRUCK DRIVER or logger welcome for friendship, etc, on weekends in northern BC. Any age. Drawer E648.

VANCOUVER, 46-year-old professor, GWM, in good shape, financially secure, seeks a younger lover. No racial bias. Please send photo. Drawer E598.

YOU ARE ORIENTAL, 18-48, single, or not so single, bi, married, whatever. You like GWMs around 30, good solid sex, relation with sincere company and no nonsense. Please write. I might just be what you're looking for, if not, what have you got to lose? All answered, your photo gets mine. Vancouver and the Valley. Drawer E684.

ALBERTA

SMALL TOWN GUY near Red Deer, attractive, wants to meet masculine, husky man for exciting weekend encounter. Send photo, phone. Drawer E665.

GWM, STUDENT, 25, 5'7", brown hair, blue eyes, athletic, straight-looking, wishes to meet clean-shaven, clean-cut guy 18-21 for warmth and intimacy. Photo helpful but not necessary. Drawer E651.

GWM, 28, seeks Filipino/Japanese, greek active, men any age for AM and late-night sex. Write Drawer E652.

LOOKING FOR ORIENTAL. Me, GWM 34, 5'10" 150 lbs, sincere, professional, honest and easygoing. Will answer all letters with photo. Drawer E525.

CALGARY

GO TO YOUR ROOM!

FORTY-ONE-YEAR-OLD in need of bare bottom discipline wants to hear from you. If you have the time and the place, this busy executive needs to be sent to his room for a strapping, called to the house master's study for a caning, etc. Those who just want to talk about action, please save your stamps. Reply: Suite 188-181, 401 9 Ave SW, Calgary AB T2P 3K5.

GAY WHITE MALE, PASSIVE, 40, 150 lbs, 5'6", would like to meet dominant gay males, well-hung, very active in Greek, bondage, gang bangs. Only let-

ters with photo will be answered. Calgary area only. Drawer E466.

GWM, 25, 5'11" seeks guys to 30 interested in playing strip poker or other gambling games in which loser submits to winner. Will respect any limits you may set. Got the guts to put your ass on the line? Photo with reply if possible but not necessary. All replies answered. Drawer E599.

ATTRACTIVE GWM, 35, 5'9" 150 lbs, brown hair and easygoing person seeks a person 18 to 29 for a correspondence and possible relationship. Must be honest, reliable and trustworthy. Help with relocation possible for right person to Alberta. All letters answered. Photo if possible. Let's hear from you guys if interested. Willing to try anything for the right person. Please write me today. Thanks. Drawer E610.

SASKATCHEWAN

LOVE IS A BATTLEFIELD and I am tired of fighting. I am a university student, 23, 6'150 lbs, dark hair, moustache, brown eyes. My interests include movies, books, cuddling, and quiet nights at home. I am looking for a relationship with a stable responsible man 25 to 35. Out of town replies welcome. Drawer E688.

NORTHERN ONTARIO

THUNDER BAY: You are under 30, straight appearance, enjoy the occasional night out for supper, show, lounge. I enjoy conversation with knowledgeable younger set over drinks in quiet setting. What comes later depends upon you, but you will not be disappointed. Write soon. Tell me about yourself. Photo appreciated. Drawer E463.

SIMCOE COUNTY Masculine male couple 42, 44, 6'2" 180 lbs seeks other singles, couples for intelligent conversation and sharing discreet and sincerity friendship. Drawer E682.

BLOND MILITARY MAN in 20s, 190 lbs seeks white male 21-35 bi or gay, military and married welcome. French or American preferred. Write with photo to Box 873, Barrie, Ont., L4M E6Y.

ONTARIO

GWM, 35, 5'10" 175 lbs, brown hair, reddish body hair, muscular build, masculine, easy-going country type, very horny, well-hung. Enjoy quiet times, music, little drink and smoke, mutual J/O. Seek straight-looking, easy-going younger male or couples for good times. Have country home. Let's hear from guys in central and eastern Ontario. Can travel. Photo and phone appreciated. Hope to hear from you soon. Drawer E001.

GAY MALE, 32, 5'5", wishes to meet college/university jocks, GQ types with boyish good looks who are masculine but love intimate moments, good music and food. Love to cuddle with someone who is strong but affectionate with passionate embraces for long, steamy love sessions. If you are not a jock but just a handsome, caring young guy wanting to make a new friend, let me know. I like photography, cooking, good wine, flea markets, eating popcorn while watching old movies on rainy days, gay videos and especially the feel of someone lying beside me in bed. Come on guys from Kingston/Ottawa. Let's get together and compare tan lines. Photo/phone appreciated, photos returned on request. Drawer E642.

DEMANDING, WELL-BUILT 30s master requires slaves for S&M, B&D sessions. W/S, C&BT, etc. Expand your limits scum. On your knees and write detailed letter with photo now! Niagara peninsula. Drawer E634.

SOUTHERN ONTARIO

LONELY, LOOKING FOR FRIENDS and a lover. Tired of bar scene. If you are looking for a friend or lover, I would like to hear from you. I am 25, brown hair, blue eyes. I have a lot of love to give to that right person. I enjoy cooking, plants, quiet times at home and good friends. I live in Chatham, Ont. Like to hear from anyone. Drawer E649.

SOUTHWESTERN ONTARIO
35, LOOKS AND ACTS younger, looking for friend around same age in Grey-Bruce area. Sincere and caring. Enjoy nights out with good friends. Photo and phone gets fast reply. Have car will travel. Drawer E545.

NEW TO AREA. 24 years, fairly goodlooking, seeks friends for fun, etc. Travel to Toronto for the occasional weekend. Recent photo and phone ensures reply. Drawer E606.

GAY MALE, 25, 5'11" 150 lbs, seeks master for long, hot, sweaty sessions. London to Windsor area. Drawer E612.

PROFESSIONAL GWM, 38, 5'11" 175 lbs, virile, secure, love arts, travelling, active, healthy, looking for friends, lover 21-35. Slim. Can help financially. Phone required. Discreet. London, Toronto, elsewhere. Drawer E609.

HAMILTON BURLINGTON OAKVILLE
TALL, DARK, ATTRACTIVE WM, 33, well hung with a muscular athlete's build seeks a trim to thin partner to same age. I am straight looking and acting, travel frequently to the above areas and am looking for a clean, hot and horny buddy for mutually enjoyable sessions. Discretion assured and expected. Photo appreciated and returned. Drawer E691.

BLACK TOPMAN WANTED
W/M, 44, GOOD-LOOKING, masculine, with hot mouth and ass. Love leather and hot action from heavy hung black studs. Drawer E641.

EASTERN ONTARIO

RESPONSIBLE GWM 48 years, 6 ft 225 lbs enjoys dining out, good times, seeks 18-22 year-old for occa-

WELCOME TO TBP CLASSIFIEDS

Gay people out to meet other gay people, right across Canada and beyond our borders too.

COST

Just 35¢ per word, minimum charge \$7.00. Business ads: 70¢ per word, minimum charge \$14.00, or call 364-6320 for reasonable display advertising rates.

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Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

YOU CAN SAVE IF YOU REPEAT YOUR AD

Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

CONDITIONS

All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you twice a week in a plain envelope. This service costs \$4.00 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

ANSWERING AN AD?

No charge. Put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open mail addressed to a drawer.

Postage here

TBP CLASSIFIEDS
Box 7289, Station A
Toronto, ON M5W 1X9

HOW TO DO IT

Write one word per box. The amount in the box when you finish is the basic cost of your ad, but please be sure to add in the cost of a special head if you choose one. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.



Write the text of your ad below, one word per box.

\$7	\$7	\$7	\$7	\$7
\$7	\$7	\$7	\$7	\$7
\$7	\$7	\$7	\$7	\$7
\$7	\$7	\$7	\$7	\$7
\$7.35	\$7.70	\$8.05	\$8.40	\$8.75
\$9.10	\$9.45	\$9.80	\$10.15	\$10.50
\$10.85	\$11.20	\$11.55	\$11.90	\$12.25
\$12.60	\$12.95	\$13.30	\$13.65	\$14.00
\$14.35	\$14.70	\$15.05	\$15.40	\$15.75
\$16.10	\$16.45	\$16.80	\$17.15	\$17.50
\$17.85	\$18.20	\$18.55	\$18.90	\$19.25
\$19.60	\$19.95	\$20.30	\$20.65	\$21.00
\$21.35	\$21.70	\$22.05	\$22.40	\$22.75

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Province _____

Code _____

Cheque/money order enclosed

Charge my Visa Mastercharge

Card number _____

Expiry date _____

Clip this form and mail it with payment to: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

DJ13

SLAVE WANTED

MASTER, 39, MERCILESS, seeks slave who is willing to surrender his all. Limits respected. Drawer DYYY.

CAR FOR SALE

1980 RABBIT, good condition, blue, just driven occasionally to the bars, asking \$5,000 or best offer. Call James, 944-3214.

Send photo/phone number to guarantee reply.
Drawer E536.

PROFESSIONAL GWM 38, hairy chest, 5'10" 150 lbs, looking for a man to share a relationship, mutually stimulating emotionally, intellectually, and physically. Theatre, reading, skiing, outdoors, music, sunbathing, travel are some of my interests. Discretion assured. Let's meet. Drawer E522.

TV/TS MISTRESS required by tall, trim, masculine bi-male, 46. You are extrovertly attractive and preferably pass in public. You will be treated as a lady with warmth and sensual attention. Discretion and no-pressure enjoyment assured. Photo and phone appreciated. Drawer E523.

SEX SLAVE

HOT YOUNG submissive male has need to service one or more masters into B/D, light S/M, V/A. Tell me how you want to use me, Sir! Photo appreciated. Drawer E527.

UNIFORM/BUSINESS SUIT

GWM 30, blond, blue eyes, hot buns, wants well-hung studs in uniform or business suit. Into desk-top action or related activities. Your photo gets mine. Drawer E548.

BOXERS/FIGHTERS WANTED

GWM 38, 6' 155 lbs, trains regularly, experienced, looking for opponents. State your terms. Exchange photos, details. Discretion assured. Drawer E550.

NEED PHOTOS OF YOURSELF?

Head shots, nudes, negatives returned. Phone studio 532-4380. Inquiries welcome, inexpensive.

MAN FOR ALL SEASONS - Tall, slim male (32) with athletic swimmer's physique, generously endowed, great buns, light body hair, blue eyes, clean cut beautiful body. Am extremely clean, well-mannered, educated, discreet and caring. Expect comparable attributes in other. Must be well-adjusted, mature-minded, non-promiscuous. Preferably (26-38). Should be equally transported emotionally by fine ballet and symphonic performances or the call of a loon while canoeing. Object: caring companionship and beautiful tender moments together. Phone number, honest, candid letter about yourself guarantees reply. Photo appreciated and returned. Thank you. Hugs! Drawer E646.

NORMAL, ATHLETIC, LIKEABLE, smart, goodlooking GWM, 24, brown, blue, 6'3" 200 lbs, wants to meet a similar guy with whom I can work out at the YMCA, go to movies, have sex, go running, share apartment, hang around, philosophize, go on weekend trips, fall in love, or any combination of these. Please reply with a description of yourself and photo if possible. Drawer E647.

ARE YOU A MAN whose ego hangs between his legs? Do you have a put-together body to match your ego? Do you seek regular and expert body worship and head service from a guy who has total appreciation of the male animal and doesn't require reciprocation? Looks and age are not important. Body and attitude are not important. Writer is a masculine, very good-looking, clean-cut type, blond of 36. 160 lbs on a 5x11 well-exercised frame who can cater to your fantasies and help you walk with the Gods. Able to stimulate and deeply appreciate your needs. Free spirited and conscious of the masculine ego. Photo and phone for immediate response. Total discretion assured. Drawer E643.

GWM seeks same GWF seeks same

Classified shorthand lets you say a lot in a little space, but it can leave you saying things you may not mean. If you're a Gay White Male or a Gay White Female and if race doesn't matter, don't limit your options. Use your own words to say what you want and you'll get results!

GAY MALE COUPLE, young-looking 49, tall and slim, sincere, versatile. Interests: music, ballet, reading, gardening, home life. Seeks other male couples and singles for friendship and good times. Must be sincere - no one-nighters. Please send detailed letter, photo and phone. Drawer E640.

YOUNG MAN, 28, fun-loving, sensitive and true, green eyes, Celtic good looks, seeks burly, artistic "mountain man" with big, big beard and bigger heart. Age unimportant. Drawer E369.

EX-COP, GWM, 36, 6', 175 lbs, seeks one special clean-cut, uncut masculine man for hot and good times. Butch masculine attitude and photo gets mine. Let's go for it! Drawer E561.

"HARD" DAY AT THE OFFICE?

ATTRACTIVE, MASCULINE, VERY HORNY businessman sought who really appreciate regular, good head on your way home from the office. No need even to undress. 5'8", slim, masculine, straight-appearing, clean, trim black beard/moustache, good-looking, warm hungry mouth. Ethnic, social background unimportant. Prefer clean, discreet, under 45 years. Must be cut. Social connotations not requested. Phone number, first name only. Imaginative, enjoy erotic, also. Phone calls. Facial hair big plus. Drawer E613.

GAY MALE MAGIC pagan seeks others. Not a sex ad. (tho I'm not celibate either...) Please note distinction between "Pagan" and "Occult". Those actively practicing only, not the merely curious. Drawer E661.

GWM 28 YRS average appearance, still finding it hard to meet guys in the bars, so I don't go anymore. Seeks 25-35 year-old male, married type. All replies answered. Drawer E662.

SOMEWHERE OUT THERE is a quiet, shy, kind,

loving guy 23-45 who likes music, opera, theatre, travel and who is also into theology. Maybe you're Jewish or Christian. I'm 32 and I'm sad because I haven't met you yet. I'm loyal and kind and I'm serious too. Drawer E663.

HOT YOUNG CHINESE male, 23, slim, nice looking, good technique, with eager smooth ass in need of a good fucking once a week by the hard cock of a strong, active masculine top man to 33. Drawer E664.

MASCULINE GAY MALE COUPLE in 40s, clean, straight looking and acting seek same for friendship and good times. Out of towners welcome. Discretion assured and expected. Brief description and phone number appreciated. Drawer E667.

WHERE IS MY MAN?

BROWN FRIEND SOUGHT by GWM. Hirsute additional attraction. Me? 45, 5'10". Many interests, one night stands excluded. You? My age or younger and serious about this. Let's communicate. Drawer E668.

HOT LEATHER ACTION

BIKER, early thirties, bearded, young mind. New music, playroom downtown. Versatile. Toke. Studded leathermen and punk rockers in chains wanted. Photo if possible. Drawer E669.

GOOD LOOKING moustache guy, hairy body, chunky build, 5'10", 170 lbs, seeks another moustache guy for fun times together. Permanent relationship for right guy. Own place. Likes classical music, leather, moustaches. Hates pop music, wimps, one-nighters. Drawer E670.

MALE, 40s, seeks friend 30-70 any race, for friendship and sensuous, erotic j/o sessions together. Please write with phone number. Drawer E671.

AFFECTIONATE ORIENTAL FRIEND

WARM, SINCERE, Oriental male sought by good-looking mid-30s guy. Interests include films, music, travel. Reply with letter and phone/photo, if available. Drawer E672.

HOT COLLEGE STUDENT

GBM, 22, 5'9", well developed, attractive, enjoys working out, swimming, movies, fun times. Need friendship, possible relationship. Must be clean, 18-25. Will answer all. Drawer E673.

DOMINATE, FRIENDLY, masculine GWM non-smoker in 40s, wants to stimulate and fuck non-competitive, gentle GWM with slim body and firm buns. Me: a pleasant looking guy 5'10" 165 lbs, 6" cock with a good sense of humour. You: reality oriented single, who isn't looking for a fantasy man or coitus machine. Let's enjoy my sexiness and energy. No box number please. Pax. Drawer E675.

FIRST CLASS SEAT to life long relationship via commitment, loyalty, mutual support, freedom, togetherness available for emotionally, physically and socially well together man. I am 35, responsible, honest, real and can enjoy most everything from a morning kiss to an occasional trip on the moon. Tired of getting the fuzzy end of the lollipop? Try me, I am a decent man to catch. Drawer E676.

HEPATITIS CARRIER

HANDSOME, TALL, lean, muscular, bright professional male, into fitness (ie. weightlifting, swimming, bicycling, squash) looking for a special guy (25-35) who is "safe" or in similar situation for warm, active, sexy, challenging, ongoing relationship. 928-9014.

MUSICIANS

I AM AN AMATEUR PIANIST who would enjoy the company of other musicians. I play regular recitals with friends and especially love chamber music. Do drop me a line if you would like to listen to or play music with me. Michael. Drawer E678.

GWM. My "straight" friends are beginning to be a drag socially, and being alone like that is no fun. I'd like to have at least one close friend who's not into one-nighters and under 25. Photo appreciated. Drawer E679.

STABLE MAN, 30, quiet, conservative, considerate, with a sense of humour and discretion. Enjoys dining, movies, theatre and is fed up with the frustration of the bars. Seeks clear-headed professional man 30-40, with similar interests who wants a friend not only a sex partner and who is willing to work for the friendship. Drawer E680.

GAY TRANSVESTITE would like to meet same and others for mutual enjoyment. Write: Boxholder, PO Box 1293, Stn A, Toronto ON M5W 1G7.

GIVE ME A TRY!

GWM, BLOND, MASCULINE, 38, 6' 170 lbs, seeks fun friend 21-40. Interests include cuddling, VCR, toys, fantasy and/or stimulants. Let's get together. Drawer E601.

MERELY MORTAL GWM seeks imperfect mate. Me: 39, 5'10" 160 lbs, accidentally good-looking, incidentally professional, modestly creative, sporadically intellectual, arguably hyper, gently paranoid, predictably horny and periodically filthy. Hates pretension, falsehood and sleeping alone. Loves a tough mind, tenacious spirit and tight bod. You: 25-45, kind, warm and emotionally available, with a sense of humour and a telephone number. Drawer E600.

MASCULINE HAIRY MEN TURN ME ON

GWM 24, 5'10" 155 lbs, dirty blond hair, would love to meet "Tom Selleck" lookalike. Send photo and phone. Thanks! Drawer E681.

AFFECTIONATE, 37, NON SMOKER, hung, athletic, trim, enjoys cycling, outdoors, music, theatre etc...seeks sincere friend (preferably younger) whose interests exclude bars. Photo gets sure answer. Box 7303, Station A, Toronto M5W 1X9.

NOVICE SLAVE

GOODLOOKING 24 year-old blond male will do anything for a master with big thighs, balls and a big

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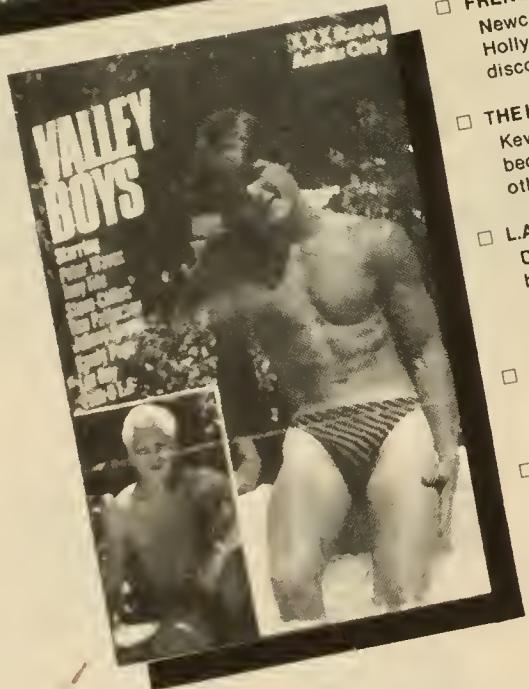
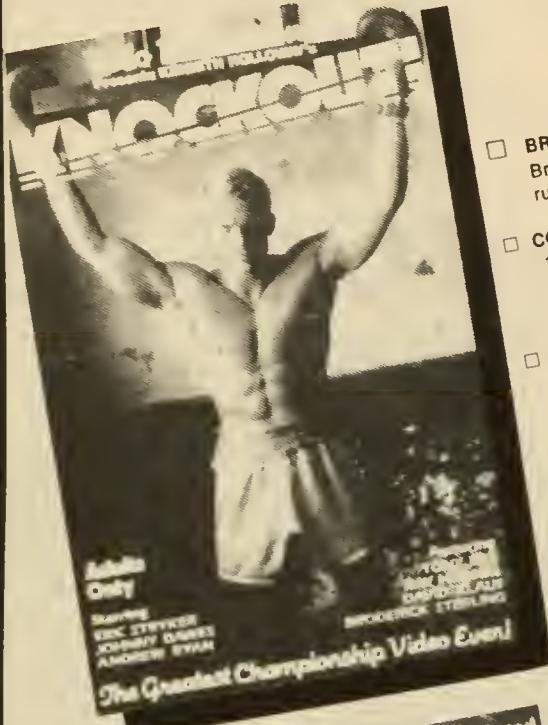
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(Nova's premiere full feature. 105 minutes)
hands full as they round up parts to get their motors

(William Higgins - 90 minutes)
to truly understand. J.W. and Jon King's teaming in
the "Cousins". Starring Matt Ramsey, superstar of "A
Comers."

(Directed by Steve Scott - 90 minutes)
ations, the story centers around a good-looking groom
and the bride's good-looking brother (Jeff Carson). Each of
three men and each climaxes in unexpected encounters.

(90 minutes)
n. He's sore and tired and as he lies back on the table, his
y needs. It's just the beginning! With Andrew Ryan and
e Taylor & Johnny Dawes.

(Surge - 90 minutes)
timate in Glory Hole pictures, with some of the biggest studs

(Higgins - 90 minutes)
on a sex-gorged shore leave, in a tale of seamen on the prowl in
", "A Matter of Size" co-star Doug Winston and 12 other Higgins'
or the French LT.'s boys.

(Wakefield Poole - 90 minutes)
n, struggling actor, meet at New York's famous Glory Hole. They
of Rock Stars, Executives, Broadway Directors, and especially,
Dodge. A cast of 10, and Introducing Maya.

(Fred Halsted's legendary film - 90 minutes)
on of S/M taboos in 1972 accounted for the now-famous raid. Today,
of the Museum of Modern Art and are only now released on Video-
stairwell fantasy... "Sex Garage" is a black & white motorcycle story; it

(Directed by Matt Sterling) "A Matter of Size" - 60 minutes)
p sexual adventure. Starring Steve Henson, Mark Rebel, Matt Ramsey,
and 10 hot superstars.

(Directed by Matt Sterling)
down to hot visual details for his psych major term paper on male sexuality.
s' Donovan ("Sailor in the Wild"), Brian Hawkes, Jeremy Scott, and other big

HARD MEN AT WORK
The incendiary ingredients in this 4-star feature include young platinum blond apprentice Peter Wells ("A Few
Good Men" & "Valley Boys") and a lineup of front office dudes and tool-shop studs. "Sizzling" raves Male Review
(Sept. 1984).

THE GREASE MONKEYS
The largest grossing theatrical male film to date. It's all about mechanics, race cars, men at work & play... Starr-
ing macho Nick Rodgers, Kip Noll, and Humpy Lee Marvin, with a supporting cast of 10 great looking young men,
including Derek Stanton.

A FEW GOOD MEN
As these men in uniform manoeuvre, Lee Tyder — bigger than ever! — recruits Michael Christopher, newcomer
Peter Barrie and a squad of hot men. YES SIR! From Taps and Physical, AWOL to KP and Get Down & Give Me 10....

VALLEY BOYS
Hunky Steve throws a pool bash to celebrate his friend Mark's 21st birthday, the muscular pool cleaner, a ho-
Latino delivery boy, a gorgeous surprise present, and most of the guests get sucked-up in the action... Starrin

CLASS REUNION

STREET KIDS
An honest insight into a faction of the gay lifestyle that most who live in the concrete jungle take for granted. C
Rage pushes the boundaries of gay films even further out... 15 of the hottest guys ever, in solos, pairs, 3 ways

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cock. Pin me down. Teach me a few things. Drawer E683.

PROFESSIONAL MALE, white, multicultural, 26, 6' 155 pounds, new to gay scene, bright, ambitious, stable, somewhat shy, conservative looks and lifestyle (not into bars, etc.) seeks male 27-35. You are under 170 pounds, healthy, discreet, have conservative looks and lifestyle, and, above all, serious about a relationship. Would appreciate a letter with phone, photo if possible. Drawer E685.

MALE 28, 145 lbs, abstainer, trustworthy, healthy, looking for companion, 21-28, with accomodations. Willing to re-locate. Likes music, motorbikes, travelling and especially likes the country. Please send photo, phone. Drawer E687.

SLAVE WANTED. You are docile, obedient, submissive, non-promiscuous, clean and discreet. You must be athletic/muscular or a bodybuilder. Married OK. No experience necessary. Drawer E690.

GWM 45 masculine professional, sincere, caring 5'11" 155 lbs seeks young slender Arab, Oriental or Latin male for mutually honest and supportive relationship. Serious students OK, or working. Letter, photo. Drawer E692.

MUSCLE-WORSHIP, GWM, 29, slim, short, into body-worship, seeks muscle guys who need adulation and respect for their bodies. Novice bodybuilders who want to try out posing routines also welcome. Discretion assured. Drawer E694.

SON WANTED

LONELY WHITE FATHER, 43, seeks son for loving relationship. Punks, streetkids any colour welcome. Small build, shy boy preferred. 533-6236 evenings.

ATTRACTIVE PROFESSIONAL MAN, 37, looks younger, 5'6" 140 pounds, masculine, athletic, well-built, intelligent, enjoys classical music, outdoors, reading, movies seeks younger athlete, body-builder. Drawer E695.

PROFESSIONAL TORONTO GWM couple 33 and 35 seeks professional gay male and gay female couples in Metro Toronto and greater Buffalo areas for strictly platonic friendships. Drawer E559.

GWM, 41, 5'8" 140 lbs, into cuddling and spanking, classical music, sense of humour, smart clothes. Not into bar scene, no drugs or heavy drinking. Seeks straight looking, well dressed male 21-25, mostly submissive, discreet. Photograph appreciated, uniform welcome though not essential. Drawer E666.

WELL AGAIN! I'm an art student and I'm tall and I'm thin and I'm 22 and I wear glasses. Sometimes I have curly hair and sometimes I don't and sometimes I shave and sometimes I don't. I stay up late and wander the streets looking at guys and sometimes I pick them up. Keep a nice kid off the streets. Write Drawer E500.

MONTREAL

MONTREAL REGION. Camping-hunting buddy wanted. I'm 6'2" 167 lbs, blond, athletic, 40 years, professional, bi. Have very large, well-equipped tent. Camp, hunt small game, September-December, northern Quebec. Enjoy excellent food, wine; no dope. Seeking bi or gay slim, clean, athletic, non-hairy, masculine guy, or a gal, under 28, French or English speaking, to join me weekends camping. Hunting your option. Educated, good conversationalist essential. Reply with phone number, brief background, photo if possible, to Box 1863, Stn B, Montreal PQ H3B 3L4.

GWM, 20s, tall, slight build, looking for muscles. Definition far more important than size. Drawer E368.

CAMPING, SWIMMING, BICYCLING, driving, computers, business, affectionate, intelligent, warm, 32 years all describe me. Would like to meet younger males with ambition. Drawer E386.

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ANGLOPHONE in Quebec City seeks same for comfort and conversation. 658-4036.

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ATTRACTIVE GWM, MASCULINE, 30, 6'4" 168 lbs, hung, hairy, circumcized, wants to hear from guys 18-35, anywhere, who get off on well-worn sneakers, Converse, Nike, etc, Kodiak boots, sweat-sox, woolen sox, jockstraps, gym gear, underwear, etc. Will buy your well-worn Nikes, etc. Photo gets mine. All answered. Drawer E579.

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GAY COUPLE 24/30, Cape Breton NS seek male live-in or ? companion under 35. Must appreciate farm lifestyle/winter isolation. Will supply Room/Board/occasional labour. Own income an asset. Try us. Photo/introductory letter appreciated. Let us know what you're looking for. Drawer E572.

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BODYBUILDERS or trim, muscular men wanted by amateur photographer for physique photos. PO Box 56, Buffalo, NY 14201 USA.

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BRIGHT, ATTRACTIVE STUDENT, 21, discreet, versatile and youthful, seeks position as personal escort. Steve, 961-4680.

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BOLD GWM, 29, fun, versatile, available as escort. 482-6621. JB.

PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAYS AND YOUNG PRISONERS threatened with sexual exploitation, in institutions everywhere, benefit from the work of The Prometheus Foundation, which also protects gays in society from rip-offs by unscrupulous inmates. For information on the Pen Pal Group and other vital programmes, and a copy of FIRE!, the Foundation's newsletter, send SASE to: Prometheus, Box 12954, Pittsburgh, PA 15241.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

FEMALE

SHY YOUNG LESBIAN being held prisoner in Nevada. 23, 5'4" 115 lbs, blonde, attractive, "femme." Being released soon, will relocate for the right woman. Seeks friendship, possible relationship. Lonely and have no one who cares. If you'd care to share the beautiful things in life with me, please write. I have lots of love in my heart! Send photo and phone in first letter. A Atkinson, Box 607, NWCC, Carson City, NV 89701.

MALE

GAY MALE, 28, very mature, honest and sincere, open-minded. 5'9" 145 lbs, brown hair and eyes. Jerome A King, 11180 (7-2A) Box 30, Pendleton, IN 46064.

GM, 22, BLOND/BROWN. 6'1" 168 lbs, ex-model wishes pen-pals. Billy Edwards (159205) Box 779, Marquette MI 49855.

I AM A VERY LONELY MAN and I've no-one to correspond with. Please write. James W Gross 174-708 Box 45699, Lucasville OH 45699-0001.

I HAVE VERY LITTLE CONTACT with the outside world. I will answer every letter that I receive with a prompt reply. I am a white male age 27. I have many interests. Kevin Lorenze 158-323, Box 69, London OH 43140.

LONELY HOT BLOODED HOMOSEXUAL, wishing to correspond with the same; 5' tall, blonde hair, blue eyes, 105 lbs. Robert L Skagerberg, 124396, PO BOX 97, McAlester, OK 74501

I'M A LONER BY CHOICE, but also a romantic. 26, 5'11" 154 lbs, black hair and blue eyes. Seeking someone to share a relationship with. Associate degree in business and hair styling license. Larry Cash, 150-946, PO Box 45699, Lucasville, OH, 45699

YOUNG MINDED, very affectionate, searching for a man who is looking for an honest, truthful, open relationship, and the high priest of truth. I don't drink or do drugs. Wayne Musacchia, 83A0510-H-5-29, Dannemora, NY 12929

OTHER

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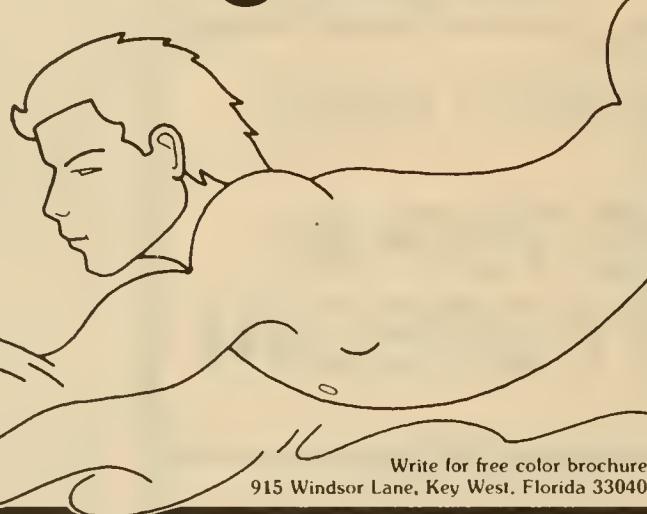
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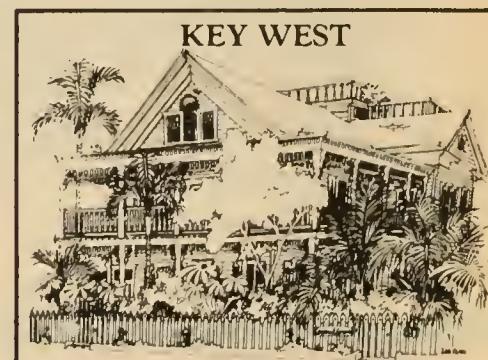


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Phil Shaw heads back to the gym to work out a love/hate relationship with his favourite oppressor:

THE JOCK

"I hated phys ed in high school."

Many people say that. I'm one of them. I was never as bad as the friend who ended up simply ignoring the gym teacher's commands and who finally came to class without changing into T-shirt, shorts or sneakers — no excuses, either. I toed the line, but inside I always felt embarrassed and hateful.

My friend is flabby and fleshy now. His body begs for heart problems. Mine doesn't. For the first time in my life, I'm in shape, here on the brink of my thirties. I've found my way back into the gym — I lift weights. Getting there had to do with my maturation as a man, but the surprising thing is that it's also inextricably linked to my self-definition as a gay man. The wimp now has a bod. Sissyhood is powerful. How did this happen? Maybe I should take a look back.

The thing I hated about phys ed was the sense of competition. Never mind a personal development angle, which might arise from some half-baked attempt at self-discovery. Give thought to gym class? Give me a break. It was all mindless body-bashing, tests of strength, school spirit and football heroes.

Face it: I was skinny, weak and a klutz. My poor hand-eye coordination accounted for the klutziness, but no one identified that. If they had, it might have been a relief to us all. "Look," they might have said, "it's not that he can't do it, it's that his body won't." I was no success on the gym floor, and since high school revolved around the search for success, I went off to find it elsewhere. My prestige came from brainwork (only the health exams saved me from total ignominy in phys ed), from blinding success as an assignment-writer, exam-taker and teacher-pleaser, from work on the student newspaper and student government. Eventually, it led to success at standing up to the principal. I got angry at the system and its mouthpieces while the jocks worked out their anger on the playing fields.

And it was how they worked it out there that really scared me off phys ed. It wasn't just the brutal excesses of football or soccer, but how deranged all the aggression seemed to be. There I was, trying to get a fix on how things should be, and those guys were tearing away at each other like Visigoths. Fuck the civilized rules of math, literature and politics! Bring on the slaughter! They were frustrated, wild-eyed beasts. In phys ed, they got to let go, but control was what I was looking for. I hated their "solution" — and I envied it.

It took a long time to get the stupid claws of phys ed out of my back. What finally pried them out was necessity. Once, in my mid-twenties, I had to resort to a job as a busboy in an "industrial" restaurant, one committed to selling its "concept" and to turning over its clientele really fast. We bussers had to be very quick, and the trays we carried were very heavy. Working there required a pre-game warm-up. I had no barbells at home — they came later. Instead, I took to pumping this very typewriter on



which I'm tapping out this story. It's a second-hand 1950s model Royal, very durable, very sturdy, and very heavy, weighing in at fifteen or twenty pounds. Lots of stories emerged from my time at the restaurant, but the one about pumping my typewriter was the best. I got a few good laughs out of it, but at the same time — and much faster than I'd expected — I got good biceps, too. Here was something phys-ed-like that not only I could do, but that got visible results, and fast. Alllll-riight!

As I said, barbells came later. In fact, they came from my lover. He wasn't using them, so he passed a couple over to me. It was right for him to do so — he was giving me a sense of my body in other ways anyway. Due to him, I saw my body emerge as an instrument of pleasure and strength, and myself as a man and gay.

Just before that, jogging had hit its first peak as a popular pursuit. The federal government's proof of Canadi-

ans' low status in the health rankings of the western world was having its impact, and it took only the American fitness rage to kick us all back into the gym in a blaze of racquetball, tennis and, perhaps most of all, weightlifting.

That was mainstream culture, of course, but the margin — our margin, the culture of homosexuals — was up 'n' at 'em, too. Had been for a while, actually. With the swelling of gay pride and the need for self-defence, gay men had headed back into the gym even before the hets did. The clone look thrived on pumped iron, right butch? Being a die-hard trendy, I recognized a trend when I saw one. My lover introduced me to Nautilus and there I've stayed. T-shirts size small are a thing of the past. And there's no stopping me.

But now that I'm back at the physical, what have I got? Not an entirely new attitude toward competition and achievement, that's for sure. I shout long and hard about the glories of testing oneself

on weight machines, but I still pale when up-braided by a trainer from the gym's staff. On the other hand, my sense of self-esteem and poise is definitely up, and that's strength I can work from. I don't have any problem traipsing around the locker room naked from those once-feared showers. Here in one of the war-rooms of heterosexuality, I, a gay man, get to check out lots of other men — many of them gay, too. This is much better than a dark bathhouse; I like to watch.

But there's one more thing I know I've gotten out of all this: a raging fetish, and a very sexual one. It's something I've been reluctant to put into words; a fetish is magical, and to rationalize it is to steal some of its power, I think. But, in the simplest terms, my fetish is this: I love gym clothes and the way they fit the bodies in them. Gym clothes spark my desire. Nakedness is fine, but it's the closeness to nakedness that creates the tension. A white athletic singlet defines the chest in a way total nakedness can't. Hard nipples push against material; uncovered, they lose some force. And it's breathtaking to see cock-and-balls swish back and forth inside a pair of light polycotton running shorts. It's just not the same having a naked set in front of you. (That's *something*, but not the same *something*.)

I guess that's been an undercurrent to my love/hate relationship to phys ed all along. I think back on how my buddy Bruce could explode in the gym playing floor hockey, running and twisting, bashing his way from one end to the other. That was how he got it all out, where he excelled, where he got recognition, and I know I loved him for it. Looked good, too. From year to year his blond, curly locks just got lovelier and lovelier, trailing down like Roger Daltrey's. He got lots more humorous, too, always flashing those pearly whites. Hair and smile combined with his well-defined body in his wonderful gym clothes to make an outstandingly attractive package. He knew it, too, but not with the drop-dead haughtiness of some Adonises. He just did his weights, played his games, got his tan, wore his white tank-top and fucked Sandy, his girlfriend.

I'm so pleased his name was Bruce. My first crush! What a cliché — a guy named Bruce!

So, I acknowledge the hold The Jock has had on me all along. I hated what He stood for and His style of accomplishment, but I envied it and sought it, too. He got me by the balls and — it ends up — I like his hand there. He was (and might still be) my Oppressor — now He preys on my mind as a sexual symbol. See Him there in the photo, so muscled, so cocksure, so alluring.

It rankles me that I harbour a fetishistic love for what I once loathed. But I've worked my own way back to Him, and have got there almost entirely on my own terms, ones that include my body, my sense of achievement and, especially, my sexuality. I'm still working out those terms, but I keep getting closer every day, and someday soon it'll be me wrestling The Jock to the mat.

I've got a hard-on in expectation. □

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